

401

A
S E R M O N

Preached in the PARISH-CHURCH of

Christ-Church, LONDON,

On *Thursday* MAY the 14th, 1761:

BEING THE TIME

Of the YEARLY MEETING of
the CHILDREN Educated in the CHARITY-
SCHOOLS, in and about the Cities of *London*
and *Westminster*.

By THOMAS NEGUS, M.A.
Rector of *St Mary, Rotherhithe*.

Published at the Request of the Gentlemen concerned
in the said CHARITY.

To which is annexed,
An ACCOUNT of
The Society for promoting Christian Knowledge.

L O N D O N:

Printed by J. and W. OLIVER, PRINTERS TO THE
SAID Society, in *Bartholomew-Close*; and Sold by
B. DOD, BOOKSELLER, at the *Bible and Key* in
Ave-Mary Lane, near *St Paul's*.

M.DCC.LXI.

1452

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S E R M O N

Preached in the Parish-Church of

Christ-Church, London,

On Thursday May the 14th, 1761:

BEING THE TIME

Of the Yearly Meeting of
the Clergy in the Chapel
School, in the City of London
and Westminster.



The Society for Promoting Christian Education

Printed by J. DODD, at the

Printers, in the Strand, near the Temple Church, London.

MDCCCLXII



I TIM. I. 5.

*Now the End of the Commandment is Charity,
out of a pure Heart, and of a good Con-
science, and of Faith unfeigned.*

THE pleasing View of such a * numer-
ous Company of poor Children, as-
sembled together from every Quarter
of these populous Cities and Suburbs,
by charitable Hands collected out
of the lowly Mansions of Poverty and Indi-
gence, decently clothed, educated in the Princi-
ples of Religion, designed at a proper Age for
such Employments as may make their own Lives
comfortable, and render them useful Members of
the Community; — whilst your Ears have been at

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the

* About Five Thousand.

the same Time agreeably entertained with the sound of their united Voices, praising the Lord, in humble Imitation of the heavenly Choir; — all this, I am persuaded, has impressed upon your Minds such lively Sentiments of the blessed Effects of Charity, as may enliven your Attention to a Discourse on that most amiable Virtue, so eminently distinguished by the highest Encomiums, in that divine Revelation, which is the Object of our Faith and Foundation of our Hope.

My Text gives us an excellent Description of the Nature of true Charity, such as is acceptable and pleasing unto God. The Word *Charity* here, and in several other Passages of holy Writ, is not confined only to the Act of giving Alms to the Poor, which is rather a Fruit of a charitable Disposition of Heart, than Charity itself, which in Scripture signifies *Love* in general. Therefore the same Word in the Original, which is here translated *Charity*, is in a variety of other Places very rightly translated *Love*, sometimes denoting the Love of God, and sometimes the Love of our Neighbour, according as the Words annexed to it imply; and here as it stands alone, is understood by some Commentators to denote Love towards God and Man, by others the Love of our Neighbour in particular, which always attends the true Love of God; since, as St
John

John has observed, *If a Man say, I love God, and* ^{1 John iv. 20, 21. and v. 3.} *hateth his Brother, he is a Liar: This is the Love of God, that we keep his Commandments; and this Commandment have we from him, that he that loveth God, love his Brother also: And when this Love of God and Man comes from a pure Heart, and a good Conscience, and Faith unfeigned, then have we that true evangelical Charity and Christian Disposition, which is the End of the Revelation of God's Will and Pleasure to Mankind: And the great Design of the Gospel of Christ is, by unfeigned Faith in Him to produce these excellent Fruits, to the Glory of God and the Good of Men.*

THIS Faith, Piety, and Christian Morality, must be joined together, as inseparable Companions in every true Christian; and if we swerve from these, and turn aside unto vain janglings, as some are said to have done in the Words immediately following my Text, and fall into fierce Contentions about Points of Controversy, striving about words to no Profit, but ^{2 Tim. ii. 14.} *to the subverting of the Hearers, and to the Breach of Charity, attending more to Speculation than Practice, we shall only embrace the Shadow of Religion instead of the Substance, and shall find our vain Hopes at last miserably disappointed.*

I SHALL therefore endeavour, with God's Assistance and Blessing, to prevent such a fatal Delusion,
and

and to promote the salutary Ends of divine Revelation before mentioned, by considering,

FIRST, The inseparable Connexion of a true and saving *Faith* with *Charity*, a *pure Heart*, and a *good Conscience*.

SECONDLY, The Nature, Excellence and Importance of charitable Works proceeding from these Principles: All which will have a visible Tendency to plead for your most assiduous and unwearied Diligence in advancing the charitable Design before us, as well as giving due Countenance and Encouragement to all other laudable and useful Schemes for promoting Christian Knowledge and Practice in the World.

FIRST then, Let us observe the inseparable Connection of a true and saving *Faith* with *Charity*, a *pure Heart*, and a *good Conscience*.

AND here let us impartially consult the sacred Scriptures, containing that Revelation which was given us from the Mouth of the Son of GOD himself, or dictated by that Holy Spirit, which, according to his express Promise, *guided his Apostles into all Truth*; and which every Christian professes to receive as coming from the

John xvi.
13.

GOD of Truth, and as an infallible Direction to
 eternal Life. Here we find Faith in Jesus Christ
 most undoubtedly necessary to Salvation, that *he* ^{Mark}
that believeth not shall be damned; that he that believeth ^{xvi. 16.}
not the Son of GOD, shall not see Life, but the Wrath ^{John iii.}
of GOD abideth on him. The same Word of GOD ^{36.}
 informs us, that Charity, or Love, is of GOD; that *he* ^{1 John iv.}
that loveth not, knoweth not GOD, for GOD is Love:— ^{7, 8.}
that if we have all Faith, so that we could remove ^{1 Cor.}
Mountains, and have no Charity, we are nothing:— ^{xii. 2.}
that blessed are the pure in Heart, for they shall see GOD, ^{Matt. v. 8.}
but without Holiness no Man shall see the Lord.—That ^{Heb. xiii.}
every Man, that hath a well-grounded Hope of ^{14.}
seeing the Lord, and enjoying his Presence in Heaven,
purifieth himself even as he is pure.—St Paul declaring ^{1 John}
his Hope of a Resurrection, adds immediately, herein ^{iii. 3.}
do I exercise myself, to have always a Conscience void of ^{Acts xxiv.}
Offence toward GOD and toward Men.—And accordingly, ^{15, 16.}
in his first Epistle to Timothy, he connects in one
Passage, holding the Mystery of the Faith, with a pure ^{1 Tim. iii.}
Conscience; and in another holding Faith and a good ^{9.}
Conscience; which some, says he, having put away, ^{1 Tim.}
concerning Faith have made Shipwreck. And, if we ^{i. 19.}
 consider the Virtues of my Text, as great Branches
 of the Moral Law of CHRIST our King, we may be
 further convinced of their Connexion with saving
 Faith, when we find Him represented in the same
 holy Writ, as the Author of eternal Salvation only
 to them that obey him: And let us remember, our
 Lord

Lord himself, when on Earth, made these Declarations, *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.*—But if we bear his Sayings delivered on the Mountain, strictly commanding Piety, Virtue, and good Works, and do them not, whatever sure Foundation we may imagine we have laid by Faith, to build our Hopes of Salvation upon, we shall, as he told his Hearers, *be like a Man that built his House upon the Sand, the fall of which was great.*

2. Let us further consult the Scriptures, and we shall be informed, that *except we repent, we shall perish*;—that no Faith will avail to the *Forgiveness of our Trespases*, whilst the Christian Virtue of *forgiving them that trespass against us* is neglected;—that no Pleadings of the evangelical Act of Grace will be admitted in Bar of Judgment without Mercy, *if we have shewed no Mercy*; that the *Unrighteous shall not inherit the Kingdom of God*;—that no *Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God*;—with a Caution added, that *no Man deceive us with vain Words*, as if these Things might be consistent with the divine Favour, *for because of these things cometh the Wrath of God upon the Children of Disobedience*;—that if we

neglect

neglect the moral Works of Charity to our poor fellow Christians, whom Christ calls his *Brethren*, esteeming the Neglect of them as a Neglect of himself, he will say to us, when he comes to Judgment, *Depart* Matt. xxv.
*from me, ye cursed, into everlasting Fire; for I was an hun- 41, 42, &c.
gred, and ye gave me no Meat; naked, and ye clothed me not;
 — that whatever Connexions we may claim with him, even *prophesying in his Name, and in his Name* Matt. vii.
doing many wonderful Works, being at the same Time 22, 23.
 Workers of *Iniquity*, he will disown us, and bid us depart from him.*

LET us but lay aside all Prejudice and unreasonable Attachment to favourite Systems, Phrases, and Disputes about Words, and place in one View all the Texts of Scripture relating to our Redemption by Christ, Faith, Repentance, and good Works, interpreting the more obscure Passages by the plain ones, and see whether it be not clear and evident, that Faith, and Repentance, and a Heart so disposed to do good Works, as actually to perform them, when Opportunity is given, are equally necessary for such as desire to inherit eternal Life, and indispensable Qualifications, without which we cannot be saved; — that neither our Faith nor Repentance, nor any of our Works, can claim the Favour of God and the Kingdom of Heaven, by way of Merit, but as a Matter of Promise only, a free

B

Gift

Gift of God to all penitent and obedient Believers, procured by the Merits of Christ; — that Pardon of Sin is promised to the Penitent only, but that the Atonement for it is the Blood of Christ, who is the only *Propitiation for our Sins*, — whose Blood was shed, as himself declared, *for the Remission of Sins*, — for which we can make no Atonement or Satisfaction, — but that we must *repent and be converted* before our Sins will be blotted out by that atoning Blood; — that *Death* is indeed the *Wages of Sin*, but *eternal Life* not the merited Wages of our good Works, but the *Gift of God through Jesus Christ our Lord*, who became the *Author of eternal Salvation to all them that obey him*, — to all that come unto him, and take his Yoke upon them, — that learn of him, do according to his Example, hear his Sayings, and do them: Such coming to him, as unto a living Stone, disallowed indeed of Men, but chosen of God and precious, as lively stones are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices acceptable to God by Jesus Christ; amongst which doing good and communicating are called *Sacrifices*, with which God is well pleased, — and all their weak and imperfect Services, offered with a pure Heart, and a good Conscience, and Faith unfeigned, and presented before the Throne of Grace by their great High Priest, their Mediator and Intercessor, Jesus Christ, shall through him be graciously accepted, and they shall in no wise lose their Reward.

AND

1 John
ii. 2.Matt xxvi
28.

Acts iii. 19.

Rom. vi.
23.Heb. v.
8, 9.Matt. xi.
29.John xiii.
15.Luke vi.
47.1 Pet. ii.
4, 5.Heb. xiii.
16.Matt.
x. 42.

AND now can there be any more natural Conclusion from the Whole than this? — That as on the one hand, no Attempts to obtain Salvation by Works without Faith in Christ will succeed, — so on the other, that no Pretences to Faith, without any regard to Morality and good Works, will meet with Acceptance, at the final Revelation of the righteous Judgment of God; who, as St Paul tells us, will render to every Man according to his Deeds. — *We labour*, says he, *that we may be accepted of Him, for we must all appear before the Judgment-seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.* Rom. ii. 6. 2 Cor. v. 9, 10.

WHAT Happiness would accrue to the Christian Church, if, laying aside such Strife as occasions the Breach of Charity, we would all unite and agree in this; — to shew our Belief in Christ by our Obedience to his Commands, and our Faith by our Works; *walking worthy of the Vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the Unity of the Spirit in the Bond of Peace?* Eph. iv. 1, 2, 3.

AND this Union in the Essentials of Religion might perhaps be happily brought about in a considerable degree, if these warm Contenders for

Faith *only*, who declare they mean such a Faith as is always fruitful in sincere Obedience to the moral Commands of the Gospel, requiring Charity, Purity, and a good Conscience towards God and Man; and these as warm Pleaders for Morality and good Works, who likewise profess they mean only such Works of Morality, as proceed from Faith in Christ, and are done in Obedience to his Commands; would lay aside all unfriendly Heats and Animosities, and instead of seeming by any unguarded Expressions to put asunder what God has joined together, to the Hazard of misleading the Ignorant and Unwary, unite in preaching with equal Earnestness such Faith and such Christian Morality and good Works.

THIS is preaching Christ, when we equally inculcate the Necessity of receiving Him for our Prophet to teach us, our Priest to make an Atonement for us, and our King to govern us by his righteous Laws. This is preaching the Gospel, when with St. Paul, we declare all the Counsel of God therein revealed. — Here we may walk upon sure Ground, — whilst our Faith in Christ as our Saviour, and our sincere Obedience to Him as our Lord, go hand in hand; whilst, with the humblest Acknowledgments of our own Sinfulness and Unworthiness, and a Dependance on the Merits of Christ alone, as the

Price

Price of our Redemption, Pardon, and Acceptance;
*We repent and turn to GOD, and do Works meet for Re-^{Acts xxvi.}
 pentance:* And when, according to St Peter's Exhor-^{20.}
 tation, giving all Diligence, we add to our Faith Vir-
 tue, and to Virtue Knowledge, and to Knowledge Temper-^{2 Pet. i.}
 ance, and to Temperance Patience, and to Patience God-^{5, 6, 7, 8,}
 liness, and to Godliness brotherly Kindness, and to brotherly
 Kindness Charity: for if these Things be in us, and abound,
 they make us that we shall neither be barren, nor unfruit-
 ful in the Knowledge of our Lord Jesus Christ; and an
 Entrance shall be ministred unto us abundantly into his
 everlasting Kingdom.

THUS are we to speak and exhort, if we would
 speak the Things which become sound Doctrine. ^{Tit. ii. 1.}

BUT if any Man teach otherwise, and consent not to
 wholesome Words, even the Words of our Lord Jesus Christ,^{1 Tim.}
 and to the Doctrine which is according to Godliness: If^{vi. 3.}
 any teach Doctrines, which set aside all Necessity to
 deny Ungodliness and worldly Lusts, and to live soberly,
 righteously, and godly, and tell Men they may be^{Tit. ii. 12.}
 saved by Faith, whilst they are Workers of Iniquity,^{Luke xiii.}
 and though they live and die in such Sins and Vices^{27.}
 as the Scriptures declare will exclude all who conti-
 nue in them from the Kingdom of Heaven; such are
 false Teachers, not Preachers of the Gospel, but
 dangerous Seducers, leading to Destruction; — and
 if

if there be really any such amongst us, with them we can no more agree, than *Righteousness* 2 Cor. vi. 14, 15. *with Unrighteousness, Light with Darkness, or Christ with Belial**. Or, if there be any others in the opposite Extreme, who plead for Morality only, depreciating Faith and the Merits of Christ, as of no value or avail to our Salvation, such are dangerous Adversaries of the Truth of the Gospel, with whom we cannot join, but in Opposition to such pernicious Tenets, must *earnestly contend for the Faith which was once delivered unto the Saints.* Jude 3.

HAVING thus considered the inseparable Connexion of a true and saving *Faith* with *Charity*, a *pure Heart*, and a *good Conscience* ;

I SHALL now proceed to treat of the Nature, Excellence, and Importance of charitable Works proceeding from these Principles, with the Reward promised to the same. If we do them not out of Faith in Christ, and because his holy Gospel commands them, but for the Praise of Men only, we may perhaps have that for our *Reward*, but have none to expect from our *Father in Heaven* ; or if we think

* Our Church is so far from setting light by the moral Part of any Divine Revelation, as to declare, when speaking of the Law given from God by *Moses*, “ No Christian Man whatsoever is free from the Obedience of the Commandments, which are called *Moral*.” See *Article VII.*

think thereby to compound for any beloved Vices and wilful darling Sins, which we resolve to keep, proceeding from Impurity of Heart, and a Neglect to regard the Remonstrances of Conscience; or if we heap together unjust Gains, and hope to make our Peace with God, by sparing some Part of the Spoils of our Neighbours in Gifts to the Poor, instead of making all possible Restitution and Satisfaction to the Injured, to whom we are indebted in full Value; we shall miss our Aim; and still remain under our Guilt before the Searcher of Hearts;—or if any other corrupt Views are the only Motives of our Liberality, we shall have no Reward from God:—But if we give Alms from a Principle of true Faith, and because the Gospel of Christ requires it of us, with Purity of Heart, sincere Love, and a good Conscience towards God and Man; if the charitable Deed proceed from the Charity of the Heart, accompanied with the other Parts of true Christianity, our Reward shall be sure;—for which the Divine Veracity is our infallible Security. Not that we can merit such Rewards, as Wages due of themselves; not that we can profit God by our Gifts, or naturally claim any Thing from him, because we return him Part of his own, which he has intrusted us with, as his Stewards, accountable to him for the Disposal of the Whole,—but it is owing to God's undeserved Mercy and Goodness, that through the Merits of his
blessed

blessed Son he has promised that Reward, as a free
 Gift to all true Christians abounding in Works of
 Charity. St Paul says to Timothy, *Charge them that*
 1 Tim. vi. *are rich in this World, that they be not high-minded,*
 17, 18, 19. *nor trust in uncertain Riches, but in the living God, who*
giveth us richly all Things to enjoy; that they do Good,
that they be rich in good Works, ready to distribute,
willing to communicate, laying up in store for themselves
a good Foundation against the Time to come, that they
may lay hold on eternal Life: And the same Apostle
hath declared, He which soweth sparingly, shall reap
 2 Cor. ix. *also sparingly; and he which soweth bountifully, shall*
 6. *reap also bountifully; and consequently, the more we*
give in Charity, the more we shall receive again
from the Lord.

But when I say the more we give, the more we
 shall receive; I mean, the more we give in propor-
 tion to our Substance: This is the Measure whereby
 God estimates our Charity. Our Saviour declared
 the poor Widow's two Mites, which was all she had,
 Mark xii. *was more than the great Gifts of the Rich, who*
 42, 43, 44. *gave largely out of their Abundance. Those, who have*
much, are to give plenteously; and those that have
little gladly to give of that little, according to their
Ability; and poor People, when they have nothing to
give, may often help one another in Sicknes, or
other Distress, by doing some kind Offices for each
 other,

other; and this is a general Rule, laid down by the Apostle, *If there be first a willing Mind, it is accepted,* ^{2 Cor. viii. 12.} *according to that a Man hath, not according to that he hath not.*

AND thus I have, as I proposed, considered the inseparable Connection of a true and saving Faith, with Charity, a pure Heart, and a good Conscience; and treated of the Nature, Excellence, and Importance of charitable Works proceeding from these Principles.

AND are not these Considerations of the greatest Weight to excite, to encourage, and invigorate your assiduous and unwearied Diligence, in advancing the charitable Design before us, and giving such Assistance as lies in your Power to other well-concerted charitable Attempts to promote Christian Knowledge and Practice, and the good of Mankind? That CHARITY SCHOOLS are one considerable Means tending to this desirable End, I have Reason to believe all or most of you are already convinced. Your assembling here with such an Aspect of Satisfaction, and your unanimous Endeavours to promote *this Work and Labour of Love*, are Tokens of it: And indeed, the Utility of these Schools has been so often set forth on this Occasion, by so many of the ablest Prelates, and other learned Dignitaries of our Church,

C

(Objections

(Objections having been fairly stated, and answered, to the Satisfaction of unprejudiced and reasonable Men; and their excellent Discourses from Time to Time published, and spread abroad in the World) that there seems little room left for me to add any thing new upon this Head. But as *exhorting one another daily* is of use to quicken our Diligence, and enliven our Zeal in all Christian Duties, I shall in a few Words remind you of some Considerations, tending to animate, and increase your forwardness in so good a Cause: And these I shall endeavour to place in that particular Light which my Text affords, and press them home to your Minds from the Words *Charity out of Faith unfeigned*, as the Foundation of this and every other Christian Virtue.

VIEW then, with the Eye of Faith, the Son of GOD, for us Men and for our Salvation coming down from Heaven, and becoming Incarnate, and consider *the Grace of our Lord Jesus Christ, that though he was Rich, yet for your sakes he became Poor, that ye through his Poverty might be Rich*; — see how he went about *doing Good*, with unwearied Diligence, both to the Souls and Bodies of Men; — to the one by his excellent Doctrine, to the other by his Miracles, full of *Mersey*: — Observe him *preaching the Gospel to the Poor*, — instructing the Ignorant, and teaching them the *Way to eternal Life*. — Mark his Affiduity in seeking

2 Cor.
viii. 9.

Acts x. 38.

Matt. xi. 5.

to save the lost Sheep of the House of Israel; to give Light to them that sat in Darkness, and in the Shadow of Luke i. 79. Death, to guide their Feet into the way of Peace. — See him farther laying down his Life to save Sinners, — and after his Resurrection commanding his Apostle Peter, if he loved him, to feed his Sheep with the Bread of Life: — And do we believe all this? — And John xxi. 16. consider, that it is to his Gospel we ourselves are indebted for our Instruction in the Way of Righteousness, and to his Merits for all our Hopes of Glory? — How forceable an Argument is here for us to follow his Steps; to endeavour to spread the Knowledge of true Religion among the Poor and Ignorant, and to turn many to Righteousness; — to procure Means of Instruction in the Principles of Christianity for those poor Children, who might otherwise be brought up in Ignorance, *not knowing the Way of the Lord, nor the Judgment of their God*; — to preserve them from Habits of Idleness, the Root of all Evil, by first being kept close to School-Exercises (instead of wandering about the Streets) and afterwards being placed out to Trades, Services, or other useful Employments, for their own comfortable Maintenance, and the Public Good; who might otherwise be a Burden and Nuisance to the Neighbourhood; — to accustom those to a constant Attendance at the Public Worship of God, many of whom might otherwise probably seldom or never worship their Maker; — to teach them

them, in that compendious Account of their Duty towards their Neighbour, which they are made often to repeat, “to honour and obey the King and all that are put in Authority under him;” who might otherwise be the forwardest in Seditions and Insurrections; — “to be true and just in all their Dealings, and to keep their Hands from Stealing;” who might otherwise live upon the Spoils of their Neighbours; — “to keep their Bodies in Temperance, Soberness and Chastity,” who might otherwise contract early Habits of Intemperance and Debauchery, or become a Prey to those Factors of the Devil, and Panders of Lust, who lay Snares to ruin and destroy; — “to learn and labour truly to get their own Living,” and by an honest Industry to make a decent Provision for themselves of Food and Raiment, and a Sufficiency often *to give to him that needeth*; who might otherwise, many of them, add to the Number of idle Vagrants? These and other like good Effects are to be hoped for from these Schools.

MAY not then the zealous Support of them be justly looked upon as one of those important Works of Charity, which our *Faith unfeigned* in Jesus CHRIST should move us to perform, in Imitation of his exemplary Diligence in doing Good? Not that we are to expect these happy Fruits of this Education from

all

all that enjoy it, which would be indeed a kind of Miracle; but surely this way of training up poor Children must be allowed to have such a Tendency to produce these Effects, as to give us Reason to hope they will, with the Blessing of God, actually appear, more or less, in the Generality; in many immediately, in others, when a maturer Age, Books put into their Hands, which their Education enables them to read, Affliction, or other providential Occurrences, shall revive the good Impressions early fixed in their tender Minds, even though the Characters have been for a Time, in Appearance, almost obliterated by unhappy Circumstances and Temptations: And if some should finally prove quite otherwise than might be expected, and become a Scandal to the Place of their Education, this is no reasonable Objection, nor would any ill-natured Reflection made on this Occasion against Charity Schools have a just Foundation: It is no more than what happens too frequently in the Schools where you educate your own Children. How often does this happen in Families of all Ranks, even such as are very solicitous to educate their Children in the best Principles? Are there not too many Instances of one or other of these, who prove the vilest Reprobates, to the inexpressible Grief of their tender Parents, *bringing down their grey Hairs with sorrow to the Grave?* And yet I believe none of you will from thence infer, that it is the best Way to let
Children

Children run wild like Savages, without any Education at all. These unhappy Cafes are no more an Objection to religious Instruction, than the scandalous Lives of many Christians are to the Gospel of CHRIST. We are to *Plant and Water*, and pray God to *give the Increase*; and we can do no more. If your Encouragement given to these Schools be a Means, with the divine Blessing, of saving some of these little Ones from Ruin of Soul and Body, it is worth all your Pains and Expence: And if we be sensible of our Obligations and bounden Duty to do all we can to the Glory of God, and the Good of Men, and believe that all the faithful Servants of CHRIST, who believe in Him, and obey Him, and follow his Example, in all Holiness and Virtue, and particularly an indefatigable Diligence in doing Good, and *turning many to Righteousness*, shall one Day appear with him in

Dan. xii. 3.

Glory, when *they shall shine as the brightness of the Firmament, and as the Stars for ever and ever*. Surely this our Faith must stir up our warmest Zeal to do what lies in our Power to forward all such laudable Designs, as tend to the Honour of God, the Advancement of true Religion, Piety and Virtue, and the Welfare of immortal Souls, together with their temporal Comfort, and the public Good.

WITH this charitable View, the truly excellent SOCIETY for Promoting Christian Knowledge, have made

made the Encouragement of these SCHOOLS, one Branch of their large and extensive Designs, for the Advancement of true Christianity in Faith and Practice.

THIS SOCIETY, at a very large Expence, supported by the voluntary Subscriptions of its own Members, and the charitable Donations of others, have, with the divine Blessing on their Endeavours, carried on, with good Success, very great Undertakings, tending to the Glory of God, and the Good of Mankind, being calculated to promote the right Understanding of the Principles of Religion, as contained in the Gospel, in their genuine Purity, and the Practice of those moral Virtues, which were taught by CHRIST and his Apostles, and are the shining Ornaments of the Christian Revelation.

For the Furtherance of these valuable Purposes, they disperse Annually amongst the poorer Sort, some thousands of Bibles and Common Prayer Books, and a Variety of other such religious Books and Tracts, as they have thought most useful for the Improvement of their Understanding and Morals. And out of a compassionate Regard for the Poor in *Wales*, they have printed and dispersed Thirty Thousand Bibles in *Welsh*.

I MIGHT

I MIGHT mention other charitable Works of this Society, such as their expensive, but successful Undertakings for the Conversion of Heathens in the *East-Indies*, their charitable Regard extended to the *Greek Church* in *Palestine*, *Syria*, *Mesopotamia*, *Arabia*, and *Egypt*, by Printing for the Use of Christians in those distant Parts, many thousand Psalters and Testaments, in the *Arabic Language*; besides a large Number of Catechetical Instructions, with an Abridgment of the History of the Bible annexed: As also their relieving the persecuted Protestant *Saltzburghers*, settling many of them in *Georgia*, and maintaining Ministers among them. But their pious Designs at Home more particularly come under our present Consideration, as these Schools are not only one Branch of them, but serve as a Foundation for making the rest more extensively useful. To what purpose would Books be distributed among the Poor, if none could read them? They would be like the sealed Book mentioned by the Prophet, *delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.* And how few would be able to read them well, so as to understand them, if we had no Charity Schools, I leave you to judge: But by means of these Schools, if well encouraged, and duly increased, it may be hoped there will be few poor Families,

Isaiah
xxix. 12.

lies, but what will have in them good Readers; and who knows how many Parents, unable to read themselves, may attend, with Delight and Edification, to a beloved Child, reading well and distinctly the Holy Scriptures, or other plain Religious Books and Tracts?

Who then, that has a charitable Heart, can withhold a bountiful Hand from contributing, as far as Ability admits, to the Assistance and Advancement of such excellent Designs as these? How fervently should we petition for the Divine Blessing on this *Labour of Love*; and at the same Time pray for the Success of all other useful Undertakings of that SOCIETY, whose constant Study it is, by these, and various other Methods, as far as their Power and Influence reaches, to cause the Earth to be *full of the* Isa. ix. 11. *Knowledge of the Lord, as the Waters cover the Sea, that all may know him, from the least to the greatest*; and therefore has just Reason to hope for the Patronage, Support, and Assistance of all, who have the Will and the Power to be *rich in good Works*, when duly acquainted with the Extent and Usefulness of their pious and charitable Designs*?

D

LET

* See a more particular Account of this Society annexed to this Discourse.

LET all of us, in our respective Stations, do the best we can to promote what we daily pray for, that God's Name may be hallowed, his Kingdom come, and his Will be done in Earth as it is in Heaven; shewing thereby the Sincerity of our Prayers, and that we do not draw nigh unto God with our Mouth, and honour him with our Lips, whilst our Heart is far from him, and so worship him in vain. Time has been, when good Men have promoted Christian Knowledge and Practice in opposition to the Powers of the World, and were so ardently zealous for the Glory of God, and the Good of Souls, that they hazarded the Loss of all that was dear to them in this World, even their very Lives, rather than desist from the glorious Undertaking; but now, blessed be God, by thus abounding in the Work of the Lord, we concur with the Laws of the Land, tending, if well executed, to the same End.

Matt. xv.
8, 9.

2 Sam.
xxiii. 3.

Deut. xvii.
18, 19.

WE have, besides, the Royal Declaration of our excellent and gracious Sovereign, in favour of Religion and Virtue, to encourage a laudable Zeal for the Advancement of the Interests of true Religion. When, according to the Commands of Holy Scripture, *he that ruleth over Men is just, ruling in the Fear of God: When, whilst the King sitteth upon the Throne of his Kingdom, the Book of the Law of GOD is with him, and he reads therein all the Days of his Life, that he*
may

may learn to fear the Lord his God, to keep all the Words of his Law, and his Statutes to do them; then may we rejoice at the pleasing Prospect, and entertain a comfortable Hope that God has heard our Prayers, and that Peace and Happiness, Truth and Justice, Religion and Piety, will be established among us for all Generations. Happy are the People that are in such a Case, yea, blessed are the People who have the Lord for their God. Psalms cxliv. 15.

To conclude. Let us all remember, that the Time is drawing near, and will as certainly soon be present as the Hour now passing, when the covetous Man will find he has *disquieted himself in vain in heaping up Riches*, whilst he took no care to be *rich towards God*; when the Man of Pleasure, who, tho' Luke xii. 21. not a hoarder up of Wealth, has expended his Income in Luxury, and *faring sumptuously every Day*, in Pomp, and Pride, and Vanity, in sensual Pleasures and Diversions, all the while neglecting Religion, and overlooking the Necessities of the Poor and Needy, making various Excuses for withholding his Hand from Works of Piety and Charity, will find all his Enjoyments fleeting and vanishing, and ending in *Lamentation, Mourning, and Woe*; whilst the *Faith unfeigned* of the true Christian, and a Reliance on the Merits and powerful Mediation of his Redeemer, whose Gospel he has obeyed with a
pure

Matt xxv.
21.

pure Heart, a good Conscience towards God and Men, and real Charity, together with the divine Comforts administered from above, may with the greatest Reason support his Spirits, when he perceives his Dissolution drawing near. Happy will it be for us, when that awful Time approaches, if we have this Consolation to fly to, this Anchor of the Soul, sure and stedfast in all Dangers; happy for us thus to depart in Peace, and when summoned before the Judgment-seat of CHRIST, to hear that joyful Sentence, Well done, good and faithful Servants, enter ye into the Joy of your Lord.

I WILL conclude all with that excellent Collect of our Church:

“ O LORD, who hast taught us, that all our Do-
“ ings without Charity are nothing worth; Send thy
“ Holy Ghost, and pour into our Hearts that most
“ excellent Gift of Charity, the very Bond of Peace,
“ and of all Virtues; without which, whosoever liv-
“ eth is counted dead before thee: Grant this, for
“ thine only Son JESUS CHRIST's Sake. *Amen.*’

F I N I S.

A N
A C C O U N T
O F T H E
S O C I E T Y
F O R P R O M O T I N G

Christian Knowledge.



L O N D O N :

Printed by J. and W. OLIVER, PRINTERS TO THE SAID
SOCIETY, in *Bartholomew-Close*; and Sold by B. DOD,
BOOKSELLER, at the *Bible and Key* in *Ave-Mary Lane*, near
St Paul's.

M.DCC.LXI.

ACCOUNT

OF THE

SOCIETY

FOR THE

Christian Knowledge

2

LONDON

Printed by W. B. Whittaker, at the
University Press, Cambridge.

1871



A N

A C C O U N T

O F T H E

S O C I E T Y *for* P R O M O T I N G
C H R I S T I A N K N O W L E D G E .

THE *Society for Promoting Christian Knowledge* have for many Years been engaged in carrying on such Designs as they judged might promote the Interests of true Religion, and the Honour of Almighty GOD, by whose Blessing this good Work has been continually prospering in their Hands; but finding that such their Designs were not so generally known as they could wish, and consequently not so much encouraged as it is presumed they would be, when further known; they thereupon resolved not only to publish an Account of them, but also to communicate to the World, from year to year, their Proceedings, and the State of their Affairs in like manner.

A 2

T H I S

THIS SOCIETY consists partly of SUBSCRIBING, and partly of CORRESPONDING Members; who, before they can be chosen, must be recommended in the *Form* N^o I. in the *Appendix*. Of the former you have a complete List under the same Number in the *Appendix*. They subscribe such Annual Sums as every one thinks proper, towards supporting the Expences of the Society: and have their regular Meetings, in which all Business relating thereunto is transacted. And as most of these, when this Society was first formed, did live in or near *London*, they were then called RESIDING Members. The latter, are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, with such religious, as well as useful Books, as shall be approved of, and recommended by the Society: and to remit any occasional Benefactions, which they themselves are pleased to contribute, or collect from well disposed Christians.

BUT for the better understanding the Nature and Designs of this Society, it is thought convenient to premise a short Narrative of its Rise and Progress. — It was about the latter End of the Year 1698, that a few Gentlemen formed themselves into a *Voluntary Society*: and as such, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by such Methods as appear'd to them, from time to time, to be most conducive to that End, till towards the Conclusion

Anno
1698.
The Original
of the Society.

clusion of the Year 1701; when, at their Instance, a **Charter** was obtained from King WILLIAM III. 1701. whereby all the then Subscribing Members of this Society, with other Persons of Distinction in Church and State, were Incorporated for the better carrying on that Branch of their Designs which related to the *Plantations, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England*; from which time that excellent Work has, by the Divine Blessing, been successfully conducted by that Corporation.

BUT their **Charter** being limited to *Foreign Parts*, and the Business of that Corporation being hitherto confin'd to the *British Plantations in America*; most of the Original Members of our *Voluntary Society*, still continued to carry on, in that Capacity, their more extensive Designs for advancing the Honour of GOD, and the Good of Mankind, by promoting Christian Knowledge, both at Home and in other Parts of the World, by the best Methods that should offer. They are therefore a Society distinct from this Corporation, and known by the Name of the **Society for Promoting Christian Knowledge**.

THEIR principal Methods were the same as they had been before. The FIRST was, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom: and that those Schools might answer the true Purposes for which they were erected, the Society has not been wanting in their Correspondence (with such of their Members as have been concern'd in the Support and Management thereof) to recommend at all Times, that, together with Religious and Useful Instruction, Care should be taken, and all proper Means used, to inure the Children of the Poor to Industry and Labour, that so they may become

Of the Incorporated Society for Propagation of the Gospel in Foreign Parts.

The Incorporated Society being limited to the British Plantations, the Original Members continue as a Voluntary Society.

Charity-Schools erected.

become good Christians, loyal, and useful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but also in Husbandry, Navigation, or any other Business, that shall be thought of most Use and Benefit to the Publick. With these Views the Society printed and dispersed such a Set of Rules for the good Order and Government of these Schools, as had been approved of by the Archbishops and Bishops, who directed, that the same should be observed within their respective Dioceses. But what Care they have taken, and what they have done in these Particulars, will appear from N^o II. in the *Appendix*.

Bibles, Prayer-Books, &c. dispersed.

ANOTHER Method was to disperse, both at Home and Abroad, Bibles, Prayer-Books, and divers Sorts of Religious Tracts: and accordingly they have, by the Assistance of their Members, dispersed several Hundred Thousands of them, in such Manner as they have Reason to hope has tended to the great Increase of the Knowledge and Practice of our holy Religion. These Books and Tracts (of which there is a Catalogue in the *Appendix*, N^o III.) are to be had by *their own Members* on the following Terms: Such as are Bound, at the prime Cost in Sheets; what are not Bound, at half the prime Cost; the *Society* defraying the Expence of the other Half, as also that of Binding, in the former Article, out of their own Fund.

THESE are the General Designs of this Society: and though their certain Income towards supporting them be but small, yet they have hitherto been enabled by their own Annual Subscriptions, and the Legacies or other casual Benefactions of well disposed Persons, to raise a Fund sufficient to carry them on successfully from year to year at a very considerable Expence:

Expence: and they still trust to the Blessing of GOD, and the Zeal of their Members, that such good Works shall never fail to flourish and abound for lack of Liberal Supplies from Charitable Christians.

BESIDE these General Designs, the Society undertook in the Year 1710 the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of Denmark at Tranquebar in the EAST-INDIES, for the Conversion of the Heathen in those Parts. Accordingly they, from time to time, assisted the Missionaries there with Money, a Printing Press, Paper, and other Necessaries, (as they were enabled) till the Year 1728; when, upon a Proposal made by the Reverend Mr Schultze, one of the Danish Missionaries, to remove to Fort St George, and there begin a new Mission, for the Conversion of the Heathen at Madras, the Society engaged for the Support of the same, though at an Expence that did then far exceed their Ability, trusting to the Goodness and Blessing of Almighty GOD; which Expence has been since greatly increased by an Addition of Missionaries, as well as the Enlargement of the Mission to Cudalore near Fort St David, another English Settlement. However, the Society cheerfully rely upon the same Wise and Gracious Providence, which has hitherto wonderfully blessed this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply all their Wants; such a Spirit, as shews itself in Mr Professor Francke, of Hall in Saxony, whose Remittances towards carrying on so pious and glorious a Design, have been large and constant. But the present State of this Mission may be

1710.

Protestant
Mission to
East-India, at
Tranquebar.

At Madras.

At Cudalore.

seen

seen in the *Appendix* N^o IV. together with an Account of the Benefactions received, at the End of N^o V.

1720.

New Testaments, Psalters, Catechisms, and Abridgment of the History of the Bible, printed in Arabick.

IN the Year 1720, the Society extended their Regard to the Greek Church in *Palestine, Syria, Mesopotamia, Arabia, and Egypt*. To this End they published Proposals for Printing here, with a new Set of Types, the *New Testament and Psalter, in Arabick*: and were enabled, by the Blessing of GOD, on the Recommendation of the Bishops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Psalters*, and 10000 *Testaments*, as also of 5000 *Catechetical Instructions*, with an *Abridgment of the History of the Bible* annexed; at so large an Expence as the Sum of 2076 *l. 1 s. 6 1/2 d.* to which His late Majesty King George I. was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5850 *Psalters*, 4198 *New Testaments*, and 2188 *Catechetical Instructions*, with the *Abridgment* aforesaid, have been already sent to those Parts; or into *Perfia*, by means of their Correspondents in *Russia*, which were most thankfully received; and the rest are reserved to be sent as Occasion shall offer.

1725.

Work-Houses recommended.

THE Society having had the Pleasure to see the Success of the Endeavours used in many Towns and Villages, for employing the Poor and their Children, by setting up *WORK-HOUSES*; They (that nothing might be wanting to encourage the Prosecution of so useful a Design) did in the Year 1725 cause a Collection of the best Accounts of such *Work-Houses* to be published; which was reprinted with very large Additions, in 1733; and is now dispersed upon the usual Terms of the Society, in order to recommend and forward, throughout the Kingdom, the Execution of the same Scheme, wherein

wherein a particular Regard ought always to be had to such an Education of poor Children, as may (by bringing them up in the Faith, Knowledge, and Obedience of the Gospel) prove, through the Grace of God, the most effectual Means to make them good Men, and useful to their Country, as well as truly happy in the Life that now is, and in that which is to come.

IN the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the Sufferings of the Protestants in Saltzburg, (having first obtained His Majesty's Leave) resolved upon doing all that lay in their Power to raise Collections for their persecuted Brethren. To this End, in June the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of Saltzburg, &c.* and afterwards published, *A further Account of their Sufferings, &c.* with an *Extract of the Journals of M. Von Reek, the Commissary of the first Transport of Saltzburgers to Georgia; and of the Ministers that accompanied them thither, 1733.* These Accounts being enforced by the generous Example of many Noble and Honourable Persons, as also by liberal Contributions, and earnest Exhortations from the Right Reverend the Bishops, and their Clergy; had, through God's Blessing, so good an Effect upon the Minds of charitable and well disposed Christians of every Rank and Denomination, that the Society (besides making many large Remittances to Germany) have been enabled to send over to the English Colony in Georgia in the Years 1733, 1734, 1735, and 1741, Four Transports, consisting of more than two Hundred Protestant Emigrants, chiefly Saltzburgers; who, with two Missionaries and a Schoolmaster, are settled by themselves at *Ebenezer*: and there live in a

1732.

Saltzburg
Exiles relieved.

contented, comfortable, and hopeful Way, upon such Lands as have been assigned to them by the Trustees for Establishing the said Colony.

THE great Expence of these Transports, and the many extraordinary Charges that were necessary for the Support and Encouragement of this Infant Settlement; together with 100 *l.* a Year as a Salary for their Two Missionaries and Schoolmaster, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have nothing left now to answer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchased as a standing Fund for paying the aforesaid Annual Salary to the Missionaries and Schoolmaster. But the lowering of public Interest so affects the *Society*, that they know not how to make good this *Annual Salary*, without recommending again the *Saltzburg-Colony* in *Georgia*, both to the Consideration of the Government, and to the liberal Contributions of such private Persons, as have Ability, and wish well to it. What has been done on this Account may be seen *gratis* by any one who will give himself the trouble of calling on their Secretary, and inspecting their Books of Receipts and Payments, at their House in *Hatton Garden*, *LONDON*; of which, Two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that God would eternally reward so great and seasonable an Instance of Christian Beneficence, as was then ministered to persecuted *Protestants*, when driven out of their native Country, under the most pitiable Circumstances of Distress.

IN

[II]

IN the Year 1743, the Society undertook a new Edition of the *Bible* in the *Welsh* Language, with the *Common Prayer*, and *Psalms* in *Metre*; and finished it in 1748, by an Impression of *Fifteen Thousand* Copies, which they have since dispersed in the most prudent, useful and extensive Manner they could. But such is the Zeal, and Thirst of good Christians throughout *Wales*, for having the *Holy Scriptures* in that Language, wherein alone they can possibly read them; that this Impression (large as it was) fell exceedingly short of the universal Demand that was made for it. For which Reason, the Society, from a compassionate and Christian Regard to their Wants, put into the Press another Edition of the *Bible*, consisting of the same Number of Copies; as likewise of *Five Thousand New Testaments*, and as many *Common Prayer Books* in the same Language. This second Edition also was, by the Blessing of God, happily finished, and distributed.

1743.
Proposal for
Printing the
Bible, &c. in
the *Welsh*
Language.

BEFORE concluding this general Account, it may not be improper to mention some very considerable and standing Benefactions to this Society.

1. THE first is, a most generous Legacy of *Four Thousand Pounds*, which was left to them by Mrs *Elizabeth Palmer* in 1728, and is still preserved entire in the *Publick Funds*; viz. 2800*l.* in *New South Sea Annuities*, and 1200*l.* in *South Sea Stock*; the Interest of it only being from year to year applied to such Branches of their Designs as most need it.

Mrs Palmer's
Legacy of
4000*l.* in
1728.

2. THE second is a free Gift in the Year 1734, by Mr *Edwin Belke*, a Gentleman of *Kent*, deceased; who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom,

The Gifts of
Mr *Edwin*
Belke, a Gen-
tleman of
Kent.

as also of distributing religious and good Books, has (in order to make the best and most lasting Provision he could for these Purposes) executed a Conveyance by Lease and Release, of Ten Acres of Land in *Romney Marsh* in *Kent*, let on Lease at 9*l.* per Annum, subject to Taxes and other Deductions, to Five Members of the *Society for Promoting Christian Knowledge*, their Heirs and Assigns for ever, and has likewise transferred to the same Gentlemen 1050*l.* New South Sea Annuities, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared by another Deed, executed by the said Benefactor, towards defraying the Expence of distributing *Bibles*, *New Testaments*, and other Religious Books, under the Inspection of the Society.

THE same Gentleman did also in the Year 1737 execute another Deed to the Five Members above-mentioned, for conveying to them, their Heirs and Assigns for ever, *Eighty Pounds* New South Sea Annuities; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Christian Religion in the *East-Indies*, or other Parts of the World; which *Annuity Stock* is also to be vested, as soon as may be, in a Purchase of *Freehold* Land, the better to perpetuate the Trust. Both which Settlements were confirmed by his Will.

Rev. Dr Carter's Legacy.

3. THE next is a Legacy of the Reverend Doctor *Thomas Carter* deceased, late Vice-Provost of *Eaton*, whose Executors (besides the Payment of 436*l.* 3*s.* 9½*d.* in Money) have also transferred to the Society 295*l.* 5*s.* 11*d.* in New South Sea Annuities, and 110*l.* in Bank Stock. The former of these Articles has been

been since made up 300*l.* and the latter 200*l.* for a Fund to answer, by the Annual Interest thereof, the Uses directed by the Testator's Will, particularly that of printing or publishing in the *Eastern Languages, Bibles, Old and New Testaments*, or what Part thereof the Society shall judge proper.

4. THE last is a generous Legacy of *Samuel Percivall* of *Pendarves* in *Cornwall*, Esq; of 1000*l.* which was bequeathed to the Reverend Dr *William Stackhouse*, and Mr *James Dunn*, in Trust only and for the entire Benefit of promoting the Propagation of Christian Knowledge in foreign Parts: Which Sum the said Trustees paid to the Society on the above mentioned Trust; and they have appropriated it to the Support of the Protestant Mission in the *East-Indies*. Mr Percivall.
1760.

THESE are the general Designs wherein the Society are at present engaged; the particular State whereof will be published every Year: and what it now is, together with their Receipts and Disbursements from the former Audit, May 7, 1760. to their late Audit, May 1, 1761. may be seen in the *Appendix*, N^o V.



The TREASURERS of *this* SOCIETY.

THE Reverend Dr DENNE, Archdeacon of *Rochester*, and Rector of *St Mary Lambeth*; and the Rev. Mr YARDLEY, Archdeacon of *Cardigan*, and Preacher of *Highgate* Chapel; are Treasurers for all Benefactions to the Designs of the Society in general, and to the *Arabick* Impressions of the *New Testament* and *Psalter*.

HENRY HOARE Esq; in *Fleetstreet*, is Treasurer to the *Protestant Mission* in the *East-Indies*.

Sir FRANCIS GOSLING Knt. and Alderman, Banker in *Fleetstreet*, is Treasurer for all *Quarterly Subscriptions*, and also for all *Remittances* for *Packets* of Books sent to any Members.

The Rev. Mr THOMAS BROUGHTON is Secretary to the Society.

Letters may be directed to the Rev. Mr Broughton at the Society's House in Hatton Garden, Holborn.

WHEREAS the necessary Affairs of the Society do often call both their *Secretary* and *Messenger* abroad, it is hereby desired of all Members, or their Friends, who have any Business with them, that they would come, or send to the Society's House in *Hatton Garden, Holborn*, between the Hours of *nine* in the Morning and *two* in the Afternoon, where Attendance will be given every Day, excepting *Saturday*.

N. B. *Tuesday* is the only Day whereon (according to the Standing Orders of the Society) their Committee meet to give Directions for answering the Letters received, and for sending any Packet that shall be desired.

APPENDIX.



APPENDIX.

N^o I.

The Form of recommending MEMBERS, according to the Standing Orders of the SOCIETY.

WE the Underwritten do recommend *A. B.* to be a Member of the Society for Promoting Christian Knowledge; and do verily believe that He is well affected to His Majesty King *GEORGE*, and his Government; and to the Church of *England* as by Law established; of a sober and religious Life and Conversation, and of an humble, peaceable, and charitable Disposition.

A

L I S T

OF THE

SUBSCRIBING MEMBERS

OF THE

SOCIETY *for promoting Christian Knowledge.*Time of
Admission.

A.

1744. **F** *Rancis Ayscough D. D. Dean of Bristol.*
William Ayerst D.D. Prebendary of Canterbury.
 1749. { *Rev. Mr Albinus, Minister of the Protestant Church*
at Revensen in the Dutchy of Laneburgh.
 1755. *Rev. Mr. Thomas Adam, Rector of Wintringham,*
Lincolnshire.
 1756. *Rev. Mr Anderson, Rector of Lea, Lincolnshire.*
 1759. *Ralph Allen Esq; at Prior Park near Bath.*
 { *Rev. Dr Ashton, Fellow of Eton College.*
Rev. Mr James Attleck, Rector of Finedon, Nor-
 1761. *thamptonshire.*
Rev. Henry Addison, M. A. of Maryland.
William Adams, D. D. Rector of St Chad's, Salop.

B.

1758. **R** *ight Reverend Philip Lord Bishop of Bristol.*
 1723. *Thomas Blencowe Esq; of the Middle Temple.*
Peniston

1726. *Peniston Booth* D.D. Dean of *Windsor*.
 1729. *Calverley Bewicke* Esq; *Clapham, Surry*.
 1731. *Edward Beacon* M. A. Rector of *Calbourne* in the
Isle of Wight.
 1732. Rev. Mr *Henry Allard Butjenter*, one of His Ma-
 jesty's German Chaplains.
 1735. *John Burton* D.D. Head Master of *Winchester School*.
 1738. *Sir William Browne* M. D. *Queens-Square, London*.
 Rev. Mr *Daniel Beaufort*.
 1741. { *Philip Bearcroft* D. D. Master of *Charter-House*,
 and Chaplain in Ordinary to His Majesty.
John Berriman M. A. Rector of *St Alban, Wood-*
street.
 1743. { *William Best* D. D. Vicar of *St Lawrence Jewry*.
Buckland Nutcombe Bluett Esq; of *Nutcombe, Devon*.
 Rev. Mr *Jacob Bourdillon*, *Spital-Fields*.
 1744. { Rev. Mr *Bates* of *Horncastle, Lincolnshire*.
Anselm Bayly LL. B. of the King's Chapel.
 1745. *Rev. Mr Gustavus Broughton*, at *Newark upon Trent*,
Nottinghamshire.
 1747. { *James Best* Esq; at *Chatham, Kent*.
 Rev. Mr *Martin Baylie*, Rector of *Wrentham, Suffolk*.
 1748. *Claude Bosanquet*, Esq; Merchant in *London*.
 Rev. Mr *Backhouse*, Vicar of *Newbold Pacey, War-*
wickshire.
 1749. { *Henry Burrough* M. A. Vicar of *Wisbech*, in the *Isle*
of Ely.
Philip Barton LL.D. Canon of *Christ-Church, Oxon*.
John Butler, LL. D. Minister of *Great Yarmouth*,
Norfolk, and Chaplain to Her Royal Highness the
 1750. { Princess Dowager of *Wales*.
Mr Ebenezer Blackwell, Banker in *Lombard-street*.
Sir John Barnard, Knight, *Clapham, Surry*.

- Rev. Mr Browne, of *Alford, Lincolnshire.*
 Rev. Mr Gregory Bridgman, Vicar of *Pownstock, Cornwall.*
1752. { Rev. Mr John Blyth, of *Coleshill, Warwickshire.*
 Thomas Byfeld Esq;
 Rev. Mr Bridges, Rector of *Orlinsbury, Northamptonshire.*
1753. { Rev. Mr Samuel Baker, Rector of *Kirby-Cane, Norfolk.*
 Nicholas Brady LL.B. Rector of *Tooting in Surry.*
 Edward Ballard D.D. Vicar of *Old Windsor, Berks.*
 Rev. Mr Broade, Rector of *Benefield, Northamptonshire.*
1754. { *William Brent, M. A.* Vicar of *Lammerton, Devonshire.*
 Rev. Mr George Berkeley, Vicar of *Bray, Berks.*
 Rev. Mr Samuel Beuzeville, *Bethnal Green.*
1755. { Mr Bercher Baril, Merchant in *London.*
 Bertie Burgh Esq; of *London.*
1756. { Rev. Mr Wilson Bewicke, Fellow of *Oriel College, Oxon.*
 Richard Barnard Esq; of *St Martin in the Fields.*
 Edward Bentham, D.D. Canon of *Christ-Church, Oxon.*
1757. { *John Buxton, M. A.* Rector of *Carleton Rode and Bunwell, Norfolk.*
1758. { Mr Benjamin Bewicke of *Clapham, Surry.*
 Thomas Burton, D.D. Archdeacon of *St David's.*
1759. { *John Burton, D.D.* Fellow of *Eton College.*
 Daniel Burton D.D. Chancellor of the Diocese of *Oxford.*
 Rev. Mr Richard Bullock, Rector of *Dry-Drayton, Cambridgeshire.*
1760. { Mr Jonathan Blundell, Merchant at *Liverpoole.*
 Rev. Mr Wittingham Best, Fellow of *Brazen-nose College, Oxford.* Joseph

Time of
Admission.

[19]

1761. *Joseph Brown*, D.D. Provost of *Queen's College*, *Oxford*.

C.

1734. **T**HE Most Reverend *Thomas* Lord Archbishop of *Canterbury*.

1753. Right Rev. *Edmund* Lord Bishop of *Chester*.

1724. *Richard Cobbe* M. A. at *Whitchurch*, *Dorsetshire*.

1735. *Thomas Carew* of *Crowcombe*, *Somersetshire*, Esq;

1740. Rev. Mr *Chamberlayne*, Rector of *Great Cressingham*, *Norfolk*.

1741. *John Chapman* D. D. Archdeacon of *Sudbury*.

1742. { *Allen Cowper* M. A. Rector of *Warbois*, *Huntingdonsh.*

{ *Charles Walter Congreve* M. A. Archdeacon of *Armagh*.

1745. { *Edward Cobden* D. D. Archdeacon of *London*.

{ *Henry Crossman* M. A. Rector of *Little Bromley*, *Essex*.

1749. *Robert Cooke* M. A. Vicar of *Boxted*, *Essex*.

1750. *John Carlyon* LL. B. of *St Austle*, *Cornwal*.

1751. *Sparke Canham* M. A. Chaplain to the Right Hon.
the Earl of *Plymouth*.

{ *Alexander Courthope* Esq; of *Horsemanden*, *Kent*.

1752. { Dr *Colwell*, Physician at *Bodmin*, *Cornwal*.

{ *William Cole* B. D. Rector of *Alburgh*, *Norfolk*.

{ *Joseph Crewe* D. D. Rector of *Muxon*, *Staffordshire*.

{ *Thomas Crozier* Esq; Merchant in *London*.

1753. { Rev. Mr *Thomas Chamberlayne*, Rector of *Charlton*,
Kent.

1754. { *Samuel Clarke* M. A. Rector of *East Dearham*, *Norfolk*.

{ Rev. Mr *John Carr*, Rector of *Hemingby*, *Lincolnsh.*

1755. Rev. Mr *Thomas Collins*, Vicar of *Knareborough*,
Yorkshire.

{ Rev. Mr *Coker*, Rector of *Deynton*, *Glostershire*.

1756. { Rev. Mr *Richard Congreve*, of *Leacroft*, *Staffordsh.*

{ *John Carew* Esq; of *Westminster*.

{ *Thomas Cornthwaite* M. A. Vicar of *Hackney*, *Middlesex*.

C 2

Joseph

1757. { *Joseph Cuthbert* M. A. Rector of *Bulvan, Essex.*
Rev. Mr *Richard Canning*, Minister of *St Lawrence*
in *Ipswich, Suffolk.*
1758. { Colonel *William Congreve* of *Salop.*
Rev. Mr *Tho. Clarke*, Rector of *Ickenham, Middlesex.*
Rev. Mr *Richard Conyers*, Vicar of *Helmstrey, Yorkshire.*
1760. { Rev. Mr *Alexander Cornwall*, Rector of *Sible*
Henningham, Essex.
Mr *Peter Culme*, of *Efford, Devonshire.*

D.

1756. **R**ight Honourable *William* Earl of *Dartmouth.*
1744. Right Reverend *Richard* Lord Bishop of
Durham.
1724. *John Denne* D.D. Archdeacon of *Rochester.*
1739. *Christopher Dawson* Esq; *Bolton, Yorkshire.*
1745. { Rev. Mr *De Chair.*
Hon. *Wriotbesley Digby* Esq; LL.D.
1746. { *John Doughty* M.A. Minister of *St James, Clerkenwell.*
Mr *Peter Dobrée*, *Guernsey.*
1747. *William Deane* M. A. Rector of *Woolhampton, Berks.*
1748. Rev. Mr *Drake*, Vicar of *Swinderby, Lincolnshire.*
1750. *John Dalton* D.D. Prebendary of *Worcester.*
1752. *William Dodwell* D.D. Canon Residentiary of *Sarum.*
1753. *Jeremiah Dixon* Esq; of *Leeds, Yorkshire.*
1754. { Mr *William Daw*, of the *Inner Temple.*
Richard Dixon M. A. *Westminster.*
Rev. *Thomas Drake*, LL.D. Rector of *Agmondesham,*
Bucks.
1755. { *John Denne*, M.A. Minister of *Maidstone, Kent.*
Mr *Abraham Delamare*, of *Spital-Fields.*

William

Time of
Admission.

[21]

- William Dodd M. A. Lecturer of *Wobham* and
St Olave, Hart-street.
1758. { Reverend Mr Edward Darell, Rector of *Uppingham*,
Rutlandshire.
George Dixon D. D. Principal of *St Edmund-Hall, Oxon.*
1760 John Darker Esq; Treasurer of *St Bartholomew's*
Hospital.
1761. Rev. Mr Lewis Delachaumette, *Leicester Fields.*

E.

1742. SLoane Elsmere D. D. Rector of *Chelsea.*
1744. Henry Evans M. A. of the King's Chapel.
1752. Mr Joseph Ellis of *Ebly, Gloucestershire.*
1754. { Sir John Evelyn, Bart. at *Wotton, Surry.*
Rev. Mr Jukes Egerton, Vicar of *Plumstead in Kent.*
1755. Rev. Mr John Eyre.
1756. Rev. Mr Robert Edwards, Rector of *Machynlleth*,
Montgomeryshire.
1758. Samuel D'Elbouef Edwards, M. A. Rector of *Main-*
ston, Salop.
1759. Rev. Mr Walter Elford Rector of *Milton Dameral*,
Devon.
1761. { Edward Edwards, D. D. Fellow of *Jesus College*,
Oxon.
Rev. Mr Thomas Ellis, Rector of *Nutfield, Surry.*

F.

1744. JOHN Ferrett Esq; *Westminster.*
1745. Robert Foley D. D. Rector of *Kingham, Oxford-*
shire.
1750. John Foote M. A. Rector of *Yoxall, Staffordshire.*
1753. Thomas Fiske M. A. Rector of *Bromley, Essex.*
1754. { William Freind D. D. Canon of *Christ-Church*,
Oxford, and Chaplain in Ordinary to His Majesty.
Mr Samuel Fullagar, of *Maidstone, Kent.*
1755. Rev. Mr Thomas Falkner, Rector of *Well, Lincolnsh.*

Rev

1757. { Rev. Mr *John Fulham*, Canon of *Windsor*.
 { *Thomas Fownes* M. A. Vicar of *Brixham*, *Devon*.
 { *Robert Pool Finch* M. A. Chaplain of *Guy's Hospital*.
 1760. { *John Francis* M. A. Vicar of *Lakenham*, *Norfolk*.
 { *Thomas Edwards Freeman*, Esq; *Sackville-street*,
 1761. { *Westminster*.
 { Rev. Mr *Edward Foyle*, Rector of *Kympton*, *Hants*.

G.

1727. S I R *John Gonson* Knt.
 1742. { Rev. Mr *Thomas Gibson*, Vicar of *Dover-court*,
 { *Essex*.
 1743. *Sir Francis Gosling* Knt. and Alderman of *London*.
 1747. *Charles Gray* Esq; *Colchester*, *Essex*.
 1749. *Edmund Gibson* M. A. Precentor of *St Paul's, London*.
 1750. *Mr Robert Gosling*, Banker, *London*.
 { Rev. *Thomas Grimwood* M. A. Master of the Public
 Grammar School at *Dedham* in *Essex*.
 1752. { *Thomas Godfrey* Esq; *London*.
 { *Peter Godfrey* Esq; ditto.
 { *Edmund Godfrey* Esq; ditto.
 { *Joseph Godfrey* Esq; ditto.
 1754. *Rev. Mr John Gooch*, Prebendary of *Ely*.
 { *John Green* D. D. Master of *Corpus Christi College*,
 Cambridge, and Dean of *Lincoln*.
 1755. { *Henry Goodall* D. D. Archdeacon of *Suffolk*, and
 Prebendary of *Norwich*.
 { Rev. Mr *Samuel Glasse*, Student of *Christ Church, Oxon*.
 1757. { *Peter Stephen Goddard* D. D. Rector of *Farnham All*
 Saints with Westley, *Suffolk*.
 1759. *Robert Griffin* Esq; *Little Chelsea*.
 { *Jonathan George*, Esq; *Westminster*.
 1761. { Rev. Mr *Peter Grand*, Rector of *Derham*, *Glo-*
 cestershire.

Rev.

H.

1730. { **R** EV. Mr *John Holcombe* Rector of *Tenby, Pem-*
broke-shire.
Thomas Hunt D.D. Hebrew Professor, and
Canon of *Christ-Church, Oxon.*
1734. *Jeffrey Hetherington* Esq; *London.*
1736. *Joseph Hudson* Esq; Major General, *Westminster.*
1744. *Eden Howard* M.A. Rector of *Rendlesham, Suffolk.*
1745. *Sampson Harris* M.A. Vicar of *Stonehouse, Gloucester-*
shire.
1747. { *Thomas Hartley* M. A. Rector of *Winwick, Nor-*
thamptonshire.
Rev. Mr *John Haddon* of *Warrington, Lancashire.*
1748. Rev. Mr *Francis Hawkins*, Rector of *Higham Go-*
bion, Bedfordshire.
1749. { *John Head* D.D. Archdeacon of *Canterbury.*
Richard Humfrey M.A. of *Norwich.*
1750. *Henry Hoare* Esq; *Lincoln's-Inn Fields.*
Sir *Thomas Harrison* Knt. Chamberlain of the City of
London.
1751. { *Christopher Hussey* D.D. Rector of *Allhallows the*
Great, Thames-street.
Benjamin Hayes Esq; of *Wimbleton, Surry.*
Rev. Mr *Henry Harris*, Vicar of *Norton St Philips;*
Somersetshire.
Rev. Mr *Humphrey Henchman*, Fellow of *All Souls*
College, Oxford.
1752. { Rev. Mr *Henry Holdsworth*, Vicar of *Dartmouth,*
Devon.
Joseph Hedges M. A. Prebendary of *Exeter*, and
Rector of *Kelly, Devon.*
Rev. Mr *Francis Huysb*, Rector of *Clisthydon, Devon.*
Hopton Haynes M.A. Rector of *Elmsf, Suffolk.*
1754. { *William Western Hugessen*, of *Provender, Kent*, Esq;
Rev.

Time of
Admission.

[24]

1755. { Rev. Mr *Hutton*, Rector of *Maidsmoreton*, *Bucks*.
Rev. Mr *Thomas Howells*, Vicar of *Llandefriog*, *Cardiganshire*.
1756. { Rev. Mr *Humphrey Humphreys*, Reader at *Audley-street Chapel*.
Rev. Mr *John Hackin*, Vicar of *Oakhampton*, *Devon*.
1758. { *Thomas Hutton* M.A. Rector of *North Bovey*, *Devon*.
Rev. *Samuel Horne* M.A. Fellow of *University College*, *Oxon*.
Rev. *Richard Huntley* M. A. of *Boxwell*, *Glostershire*.
1759. { Rev. Mr *Robert Hodson*, Rector of *Broughton Huntingdonshire*.
Thomas Hughes LL. B. Rector of *Llanfawrog*, *Denbysb*.
1760. { Mr *Samuel Howlett* of *Stokesley*, *Yorkshire*.
Richard Hill Esq; of *Haukstone*, *Salop*.
1761. Rev. Mr *William Henchman*, Vicar of *Basingstoke*, *Hants*.

I.

1740. **L**awrence *Jackson* B. D. Prebendary of *Lincoln* and Vicar of *Ardleigh*, *Essex*.
1742. *Charles Jenner* D. D. Archdeacon of *Bedford*, and Chaplain in Ordinary to His Majesty.
1745. *William Jenkin* M. A. Lecturer of *St Martin*, *Ludgate*.
1748. Rev. Mr *Jarvis*, Rector of *Stone*, *Worcestershire*.
1753. { Rev. Mr *Samuel Johnson*, Minister of *Cirencester*, *Glostershire*.
Rev. Mr *John Jones*, Fellow of *Jesus College*, *Oxon*.
1755. *Joseph Jane* M. A. Student of *Christ-Church*, *Oxon*.
1759. Rev. Mr *Samuel Jackson*, Rector of *Stisted*, *Essex*.

K.

1748. **S**amuel *Knight* M.A. Rector of *Fulham*, *Middlesex*.
1755. *Anthony Keck* Esq; *Twickenham*, *Middlesex*.

Time of
Admission.

[25]

1757. Rev. Mr George Kilby, Rector of St Nicholas in Colchester.

1758. { Rev. Mr Thomas Kellow, Rector of Codford St Peters, Sarum.

{ Rev. Mr Frederick Keller, of St Albans, Herts.

L.

1740. REVEREND Mr Langton, Dean of Clogher in Ireland.

1744. { Stephen Law Esq; London.

{ Roger Long D.D. Master of Pembroke Hall, Cambridge.

1745. Tristram Land M.A. Vicar of Furneux Pelham, Hertfordshire.

1746. William Lord M. A. Rector of Northiam, Suffex.

1747. Rev. Mr Linton, Vicar of Frieson, Lincolnshire.

1749. Nicholas Lechmere M. A. Prebendary of Winchester.

{ John Lloyd M. A. Rector of Ryton, in the County of Durham.

1750. { Sir Robert Ladbroke Knt. and Alderman of London.

1752. Nowes Lloyd M. A. Minister of Little Hinton, Wilts.

1753. John Lloyd D.D. Rector of Stow, Northamptonshire.

1755. Rev. Mr Robert Lloyd, of Keven near Denbigh.

{ Robert Leman M.A. Fellow of Caius College, Cambridge.

1758. { Timothy Lee D.D. Rector of Ackworth, Yorkshire.

{ Rev. Mr John Lawry, Prebendary of Rochester.

1759. Mr Harry Lankford, at Macclesfield, Cheshire.

M.

1741. { Robert Maxwell D.D. Vicar of Grayes, Effex.

{ Rev. Mr Morant, Rector of St Mary's, Colchester.

{ Rev. Mr Mustard, Rector of Mistley, Effex.

1748. { Richard Morgan Esq; Dublin.

{ Mr Richard Marchant, at Brightelmstone, Suffex.

{ John Moore M.A. Rector of St Bartholomew the Great.

1749. { Norman Mead M.A. Prebendary of Lincoln.

D

John

O.

1755. **R**ight Rev. *John* Lord Bishop of *Oxford*.
Thomas Osborn LL.D. Rector of Clifton, Bed-
 1747. } *fordsshire.*
Henry Owen M. D. Rector of St Olave, Hart-Street.
 1753. *Owen Owen M. A. Rector of Montgomery.*
 1758. *Newton Ogle M. A. Canon Residentiary of Sarum.*

P.

1750. **R**ight Rev. *Richard* Lord Bishop of *Peterborough*.
 1725. *Sir John Philipps Bart. of Picton Castle, Pem-*
brokeshire.
 1726. *Sir John Price, of New-Town-Hall, Montgomeryshire.*
 1727. *Thomas Pardo D.D. Principal of Jesus College, Oxon.*
 { *Vincent Perronet M. A. Vicar of Shoreham, Kent.*
 1744. } *Rev. Mr Pittius, Preacher at the German Church*
in the Savoy.
 1745. *Joseph Parsons M.A. Vicar of Bedingham, Norfolk.*
 1746. *John Potter D.D. Archdeacon of Oxford.*
 1747. *John Pennington M. A. Rector of All-Saints in*
Huntingdon, and Prebendary of Lincoln.
 1748. { *John Parfett M. A. Fellow of Oriel College, Oxon.*
 { *Rev. Mr James Parr, Rector of Wold, Northamptonsh.*
 1749. *William Price Esq; of Rulace, Merionethshire.*
 { *John Peele M. A. Vicar of Tilney, Norfolk.*
 1750. } *Edward Pemberton M. A. Vicar of Belchamp St*
Paul's, Essex.
 1751. *Rev. Mr John Penrose, Vicar of Gluvias and Budock,*
Cornwal.
 1754. *Arthur Prime D.D. Rector of Lezant, Cornwal.*
 { *Samuel Peploe LL.B. Chancellor of Chester.*
 1755. } *Rev. Mr Charles Poyntz, Student of Christ Church, Oxon.*

1756. { *Thomas Patten* D.D. Rector of *Childrey, Berks.*
Thomas Parkinson M.A. Master of the Free Gram-
 mar School in *Loughborough, Leicestershire.*
John Penfold, M. A. Rector of *Ashinton, Suffex.*
 Rev. Mr *Elias Palairer*, Minister of the *Dutch Chapel,*
St James's.
 1758. { Rev. Mr *Matthew Pilkington*, Prebendary of *Litchfield,*
 and Vicar of *Stanton, Derbyshire.*
 Rev. Mr *Robert Pigot*, Vicar of *North-Allerton, Yorksh.*
John Pack LL.B. Rector of *Little Welnetnam, Suffolk.*
 1759. { *William Purnell* M.A. of *Manchester.*
 Major *Urmston Pepys*, *Duke-street, Westminster.*
 1761. *Thomas Pewis, Esq; of Berrick, Salop.*

R.

1720. R ight Rev. *Zachary* Lord Bishop of *Rocheſter*, and
 Dean of *Westminster.*
 1741. { *Nicholas Robinson* M.D. *Hatton-Garden.*
David Ravaud Esq; *London.*
 1746. *Gloceſter Ridley* LL.B. Minister of *Poplar.*
 1747. *Robert Robinson* B.D. of *Pocklington, Yorkſhire.*
 1752. *Thomas Rayne* M.A. Vicar of *Netherbury, Dorſet-*
ſhire.
 1754. Rev. Sir *Peter Rivers* Bart. Rector of *Woolwich,*
Kent.
 1755. *John Rolleston* M.A. Rector of *Aſton, Derbyſhire.*
 1758. *John Richards* LL.D. Rector of *Coyty, Glamorgan-*
ſhire.

S.

1748. R ight Reverend *Robert* Lord Bishop of *Salisbury.*
 1756. R ight Reverend *Mark* Lord Bishop of *Sodor and*
Mann.

Francis

1732. *Francis Stanley* M. A. Rector of *Hadham, Herts.*
 1736. *Thomas Saville* Esq;
 1745. *Thomas Smalbroke* M. A. Archdeacon of *Coventry.*
 { *Mr John Stockwell, Westminster.*
 1746. { *Hon. and Rev. Mr Stanley, Rector of Liverpool.*
 { *James Stonhouse* M. D. Physician to the County In-
 firmary at *Northampton.*
 1748. *William Stead* M. A. Vicar of *Reigate, Surry.*
 1749. *Dye Syer* M. A. Fellow of *Caius College, Cambridge.*
 { *Sir William Stephenson* Knt. and Alderman of *London.*
 1752. { *Samuel Steadman* D.D. Prebendary of *Canterbury.*
 { *William Stackhouse* D.D. Rector of *St Erme, Cornwall.*
 1753. *Charles Jasper Selwyn* M. A. Minister of *Blockley,*
 Worcestershire.
 1755. { *Rev. Mr Francis Southern, Vicar of Cardington, Salop.*
 { *John Shapleigh* Esq; of *Newcourt, Devon.*
 1757. *Mr Edward Seymore* of *Wantage, Berks.*
 1759. *Joseph Stokes* M. A. *London.*
 { *Rev. Mr Peter Senhouse, Fellow of New-College,*
 Oxon, and Vicar of Cam, in Gloucestershire.
 1760. { *John Scrope, D.D. Vicar of Kingston, St Michael's,*
 Wilts.
 1761. *Col. John Schutz, of St James Westminster.*

T.

1730. **R**EV. *Mr Talbot, Rector of Burfield, Berks.*
 1733. *Sir John Thorold* Bart. at *Cranwell, Lincolnshire.*
 1737. *Rev. Mr Thomas, of Blackbeath in Kent.*
 1740. *Samuel Torriano* Esq; *Westminster.*
 1742. *James Torkington* M. A. Rector of *Little Stukely,*
 Huntingdonshire.
 { *Josiah Tucker* D.D. Dean of *Glocester.*
 { *John Thornton* Esq; *London.*
 1746. { *Mr Nicholas Trevanion, at Windsor.*
 { *William Talbot* M. A. Fellow of *Clare-Hall, Cambridge.*
 Ralph

1747. *Ralph Thoresby* M. A. Rector of *Stoke-Newington*,
Middlesex.
1748. *Rev. Mr Trotter*, Rector of *Gravelly*, *Cambridgeshire*.
1750. *John Thomas*, D.D. Prebendary of *Westminster*, and
Chaplain in Ordinary to His Majesty.
1751. *Rev. Mr William Talbot*, Minister of *Kington*, *Warwicksh.*
1752. { *Hon. and Rev. Dr George Talbot*, at *Barton*, *Glocestersh.*
Thomas Townson B.D. Rector of *Malpas*, *Cheshire*.
Thomas Tanner D.D. Prebendary of *Canterbury*.
1755. { Reverend *Mr Henry Tennant*, Rector of *Carlton*,
Yorkshire.
1756. *John Thorold* Esq; of *Cranwell*, *Lincolnshire*.
1758. *William Tayleur*, Esq; *Salop*.
1760. *Rev. Mr Totton*, of *Hexham*, *Northumberland*.

V.

1744. **M** *Richard Venn*, *Ludgate-Hill*.
1752. { *Mr Thomas Veale*, at *Coffleet*, *Devon*.
Abbot Upcher, B.A. of *St Edmunds-Bury*, *Suffolk*.
1758. *Rev. Mr John Vade*, Vicar of *Croydon*, *Surrey*.

W.

1734. **R** *ight Rev. John Lord Bishop of Winchester*.
1755. *Right Rev. Richard Lord Bishop of Waterford*.
1733. *Rev. Mr Charles Wadsworth*, at *How*, *Norfolk*.
1734. *Thomas Wilson* D.D. Prebendary of *Westminster*.
1743. *William Worthington* D.D. Vicar of *Llanrhaiadr*
in *Mechnant*, *Denbighshire*.
1744. *Sir William Wentworth* Bart. at *Bretton*, *Yorkshire*.
1745. { *Chris. Wilson* D.D. Canon Residentiary of *St Paul's*.
Rev. John Warcopp LL.B. *Durham*.
Mr John Wilberfoss, Merchant at *Gainsborough*.
1748. { *Rev. Mr Edw. Wilson*, Rector of *Westmeston*, *Sussex*.
Francis Walwyn D.D. Prebendary of *Canterbury*.
1749. *Mr William Wright*, of *St Ann's*, *Westminster*.
1750. Reverend *Mr John Warner*, Rector of *Cherrington*,
Warwickshire.

Rev.

Time of
Admission.

[[31]]

1752. { Rev. Mr *Samuel Walker*, of *Truro*, *Cornwal*.
John Wills M.A. Vicar of *St Bride's*, *London*.
 Rev. Mr *Edward Walmsley*, Rector of *Falmouth*,
Cornwal.
 1753. { Mr *Forth Winter*, *Norfolk-street*.
 Rev. Mr *William Williams*, Rector of *St Ewe*, *Cornwal*.
John Warren M.A. Rector of *Leverington*, in the Isle
 of *Ely*.
 1755. { *William Wright* Esq; of *Mottram Andrew*, *Cheshire*.
 Mr *Thomas Williamson*, of *Alford*, *Lincolnshire*.
 Mr *Edward Whinfield*, of *New Windsor*, *Bucks*.
 Rev. Mr *Stephen Whisson*, Fellow of *Trinity College*,
Cambridge.
 1756. { *Jos. Whately* M. A. of *Nonsuch Park*, *Surrey*.
 Mr *Willis*, of *Brook-street*, *London*.
 1757. *John Waring* M. A, Lecturer of *Christ - Church*,
Spital-Fields.
 1758. { Rev. *Stephen White* M. A. Rector of *Holton*, *Suffolk*.
George Wegg Esq; *Colchester*.
 Rev. Mr. *Edward Woodcock*, Rector of *St Michael*,
Woodstreet.
 1760. { Rev. Mr *Thomas Wray*, Rector of *Great Charte* in *Kent*.
Thomas Wickins M. A. Rector of *Mordeford*, *Here-*
fordshire.
 1761. Rev. Mr *Edmund White*, Rector of *Repham*,
Lincolnshire.

Y.

1748. **E**dward Yardley B. D. Archdeacon of *Cardigan*.
 1750. Francis Yarborough D.D. Principal of *Brazen-*
Nose College, *Oxon*.
 1759. *Joseph Yates*, of *Lincoln's Inn*, Esq;

Z.

1724. **R**EV. Mr *Ziegenbagen*, one of His Majesty's Ger-
 man Chaplains.

LADIES

LADIES Annual Contributors.

Time of
Admission.

1747. **T**HE Right Honourable the Countess of Northumberland.
1756. The Right Honourable the Countess Dowager of Tankerville.
1761. Right Hon. the Lady Mary Archer, Great Brookstreet, Grosvenor-square.
1732. { Mrs Bassett, of Yanton-Court, Devon.
Mrs Bridget Ilbert, of Bowring-Leigh, Devon.
1749. Mrs Lloyd, at the Salt-Office.
1750. { Mrs Pierson, New Bond-street.
Lady Legard, of Ganton, Yorkshire.
Mrs Jane Thornton, of Clapham, Surry.
1752. Mrs Fitzgerald, of West Horsley, Surry.
1753. Mrs Bunbury, of Brampton, Huntingdonshire.
1754. Lady Rogers, of Blatchford, Devon.
1756. Mrs Jodrell, of Chester.
1757. { Honourable Mrs Lane, of East Horsley, Surry.
Mrs Farrar, of Park Street, Westminster.
1760. Miss Matilda Lockwood, Conduit Street.
A Gentlewoman unknown, by the Rev. Mr Falkner.
1761. { Mrs Mary Falkner, of Well, Lincolnshire.
Mrs Margareta Jackson.
Mrs Long, of Stratton.

N. B. Such Ladies as become Annual Subscribers are entitled to Books upon the Terms of the Society.

Schools; as Husbandry in any of its Branches; Spinning, Weaving, Knitting, or any other useful Employment; to which the particular Managers of the respective Companies may lead them: This will bring them to an Habit of Industry, as well as prepare them for the Business by which they are afterwards to find in the World, and Effectually obviate an Objection against the Charity.

No. II.

THAT the Charity-Schools might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, that, with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour and Industry*; and in their *Circular Letter A. D. 1712*, they have these Words:

“AND because some have apprehended, that the placing so many of them out Apprentices to Manual Trades, as is now generally done, may occasion, in Time, a Want of Servants, especially in Husbandry; the Society recommend it to your Consideration, whether the bringing up the Children to Husbandry, or putting them out to Services, at Sea, or in sober Families, may not be more useful to the Publick, and no less beneficial to themselves.”

IN the Year 1719, they recommended the same Thing to their Correspondents, in the following Words.

“NEXT to improving the Minds of the Poor in all necessary Christian Knowledge, the Society have desired, and do again earnestly intreat all their Correspondents, to use their utmost Endeavours to get some kind of Labour added to the Instruction given to Children in the Charity

E

“ Schools;

Circular
Letter
1712.

1719.

“ Schools ; as *Husbandry* in any of its Branches,
 “ *Spinning, Sewing, Knitting*, or any other useful
 “ Employment ; to which the particular Manufac-
 “ tures of their respective Countries may lead them :
 “ This will bring them to an Habit of Industry,
 “ as well as prepare them for the Business by which
 “ they are afterwards to subsist in the World, and
 “ effectually obviate an Objection against the Cha-
 “ rity Schools, that they tend to take poor Children
 “ off from those servile Offices which are necessary
 “ in all Communities, and for which the wise Go-
 “ vernor of the World has by his Providence de-
 “ signed them.

Circular
 Letter.
 1720.

“ THE best Means of employing the Poor has
 “ always had a Share in the Thoughts of the wisest
 “ Men in this Kingdom ; and the present State of
 “ Affairs, with respect to our Trade, seems to re-
 “ quire a Continuance of your Care and Applica-
 “ tion, to promote those Employments among the
 “ Children educated in Charity Schools, which may
 “ be most for the Service of the Publick ; so that
 “ beside *Reading, Writing, and Arithmetick*, and
 “ instructing them in the Principles and Rules of
 “ our holy Religion, they ought also to be inured
 “ to some sort of profitable *Labour or Business*.

“ It has been observed by a worthy Correspond-
 “ ing Member, that where, in the Want of other
 “ Labour, the Children in the Country go a Mile
 “ or two to School, even that has contributed to
 “ make them robust and active ; and that *Gar-*
 “ *dening, Plowing, Harrowing*, or other servile La-
 “ bour every other Day for their Parents, has been
 “ no Prejudice to their Progress in Learning.

Circular
 Letter
 1722.

“ 'Tis not easy to prescribe such an Employ as
 “ would suit all Parts of the Kingdom ; and there-
 “ fore

“ fore it must be left to the Prudence of those
 “ who are intrusted with the Management of Cha-
 “ rity Schools, to chuse such Employments for
 “ the Children, as they shall judge to be most prac-
 “ ticable in their respective Places; and if any in
 “ your Neighbourhood have been so happy as to
 “ fall into a proper Method for employing poor
 “ Children, you are desired to signify it in as parti-
 “ cular a manner as you can; that when the So-
 “ ciety are furnished with a greater Variety of such
 “ Methods, they may be communicated to the
 “ Publick for general Practice.

“ AND tho’ the Manner of employing the Poor
 “ may, at first, be attended with some Difficulty,
 “ by reason of the Variety of Manufactures in the
 “ Kingdom, and the Materials necessary for them,
 “ which all Places do not equally afford; yet
 “ wherever an Attempt has been made (tho’ by
 “ Means perhaps at first not appearing very proba-
 “ ble) it has seldom failed of producing some
 “ good Effect: for notwithstanding the Produce of
 “ the Manufactures, wherein the Poor are employ-
 “ ed, should happen to be but small, yet if they
 “ are kept from Idleness and Beggary, and inured to
 “ a sober and industrious way of Living, the good
 “ Effects thereof, as well to themselves as to the
 “ Publick, will fully compensate all the Pains that
 “ shall be taken therein.

“ THE general Usefulness of *Husbandry* to this
 “ Nation, the real Want there has been of Persons
 “ to be employed in it, and the Mortality that has
 “ lately happened in many Counties, especially
 “ among the lower and more laborious sort of
 “ People, are, in the Opinion of the Society, all of
 “ them, very good Reasons to engage their Mem-

1725.

Circular
Letter
1729.

" bers to use their utmost Endeavours that poor
 " Children may be bound out *Apprentices* to that
 " Business; which would silence one of the most
 " popular Clambours that has been raised against
 " Charity Schools. This Concern therefore, which
 " so nearly affects the common Interest of our
 " Country, is particularly recommended by the So-
 " ciety to all their Members.

FROM these *Extracts* it will appear, how care-
 ful this Society has always been to obviate the com-
 mon Objections made against the Charity Schools,
 that they only breed up Children in Idleness and
 Pride; and it must not be omitted, that as early
 as the Year 1712, they particularly recommended,
 " That however these Children are disposed of, it
 " will be very necessary beforehand to teach them
 " that great Lesson of *true Humility*, which our
 " Saviour has prescribed to all that will be his Dis-
 " ciples; lest the Advantages they receive from a
 " pious Education, should incline them to put too
 " great a Value upon themselves; and therefore
 " that the Masters be often put in mind of guard-
 " ing the Children under their Care, as much as
 " possible, against such dangerous Conceits; and in
 " order thereunto, to instruct them very carefully
 " in the Duties of Servants, and Submission to
 " Superiors.

AND knowing that it is of the highest Import-
 tance to the Welfare of the Charity Schools, to re-
 move all Occasion of Complaint against them as
 Nurseries of *Disaffection* to the Government, They
 acquainted their Members in Town and Country,
 " That his Grace the Archbishop of *Canterbury*
 " having heard some Complaints against the Con-
 " duct of certain Teachers in these Schools, on this
 " Head,

" Head, did, in 1716, write a Letter to the Trustees
 " of the Schools in and about London, earnestly ex-
 " horting them rigorously to animadvert upon all,
 " whether Children or Teachers, who either appear,
 " or suffer them to appear at any time in publick,
 " to affront the Government, and bear a Part in those
 " Tumults and Riots, which are so great a Scandal,
 " as well as Prejudice, to the good Order and Peace
 " of the Realm. And likewise, if there be any Car-
 " reckisms or Institutions taught in any of these
 " Schools, that meddle with political or party Prin-
 " ciples, that they ought immediately to be thrown
 " aside, as pernicious to the original Design of these
 " pious Nurseries.

SOME time after this, his Grace, in a particular
 manner, recommended it to the Trustees of the
 Charity Schools in and about London; " To require
 " all the Masters and Mistresses under their Di-
 " rection, not only to take the Oaths to the Go-
 " vernment before their Admission, but at the
 " Time of their Admission to subscribe to some such
 " solemn Promise, or Declaration, as the follow-
 " ing, viz. That they do heartily acknowledge his Ma-
 " jesty King GEORGE, to be the only lawful and
 " rightful King of these Realms; and will to the
 " utmost of their Power educate the Children com-
 " mitted to their Charge, in a true Sense of their
 " Duty to him as such: That they will not by any
 " Words or Actions, do any thing whereby to lessen
 " their Esteem of, or their Obedience to the present
 " Government. That upon all publick Days, when
 " their Children may be likely to appear among any
 " disorderly Persons, they will do their best to keep them
 " in, and severely punish them, if they shall hear of
 " their running into any Tumults, or publick Meet-
 " ings,

*"ings, contrary to the good Order of such Schools
and Scholars."*

SEVERAL other Prelates have earnestly pressed the like Exhortations, in their Sermons at the Anniversary Meetings of the Charity Schools, as well as on other Occasions; and the Society think it incumbent on them to use all their Interest to procure a general Conformity to his Grace's and their Lordships Sentiments in this Matter, as of the last Importance to the Welfare of the Charity Schools; and therefore intreat all their Correspondents to do their utmost to remove all Occasions of Complaint, as they value the Prosperity of these Schools.



An Account of the CHARITY SCHOOLS in and about London and Westminster, FEBRUARY 1761.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher, which Schools generally attend the Anniversary Meeting.

C. signifies Cloath'd.

B. Children who wear Badges on their Cloaths.

M. Maintained.

W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to		Girls put out since setting up of the School to		No. of Children educated in the Schools, including those now in them
				Appren- or to Sea.	Services or taken out by friends	Appren- or to Sea.	Services or taken out by friends	
A ldgate Ward with- in, formerly St Katharine Creed, 1717. C. }	1	50	—	125 Sea 13	194	—	—	382
* St Alphege London, set up for Boys 1751. for Girls 1753. C. }	1	14	6	Sea 7	27	—	1	66
* St Andrew Holborn, erected 1699. C. }	1	80	—	182 Sea 56	47	—	—	765
* In the same Parish, 1700. C. In the same Parish, 1715 for Teaching Navigation to 40 Children gratis, out of any Cha- rity Schools, within the Bills of Mortality, on Mondays, Wednes- days, and Fridays; from whence 280 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools.	1	—	71	—	—	308	564	943
* St. Anne Aldersgate 1709. C.	2	30	20	141	130	53	131	505
St. Anne Blackfryars, set up 1705. Supported by Endowments, C. }	2	40	30	114	149	77	131	541
* St Ann Westminster 1698 C. 10 Girls are taken into the School House and wholly maintained.	2	52	52	394 Sea 10	105	161	197	977
* St. Bartholomew the Great, for Boys 1717. and for Girls 1727. Pr. C. }	2	36	22	80 Sea 13	104	26	94	383
Battersea, Surry, founded and endowed by a Person of Qua- lity for 20 Boys, taught to Read, Write, and cast Accounts, several of whom are afterwards Apprenticed with the Interest of two Legacies left for that Purpose.	1	20	—	100	144	—	—	264
	14	322	201	1650	900	625	1128	4826

CHARITY SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, or to Sea.	Services, or taken out by friends.	Girls put out since setting up of the School to Apprentices, or taken out by friends.	No. of Children connected in the schools including those now in them
* Billingsgate Ward 1714. C.	1	40	—	113 Sea 20	330	—	502
St. Botolph Aldersgate, 1717. C.	1	30	—	411 Sea 10	108	19 214	832
* In the same Parish 1702. C.	1	—	20	72 Sea 2	198	—	292
St. Botolph Aldgate within } For Boys set up 1698. and for Girls 1710. C.	2	50	40	150	—	32	272
* St. Botolph Bishopsgate, 1702. C. B.	2	30	20	411 Sea 10	124	19 221	875
* St. Bride's Parish 1711. C.	2	50	30	104 Sea 11	64	50 76	385
* Bridge and Candlewick Ward, set up for Boys 1710. Girls 1717. formerly under the Name of St. Michael Crooked-Lane, and St. Magnus the Martyr. Cl.	2	60	40	199 Sea 17	475	18 403	1144
Brittish Charity School, Clerkenwell Green, set up 1737. for the Instructing, Cloathing, and putting forth Apprentice poor Children, descended of Welsh Parents, born in or near London, that have no Parochial Settlement here.	1	33	—	104 Sea 18	84	—	239
* Broadstreet Ward 1714 C. B.	2	50	30	164 Sea 34	46	41 182	547
Camberwell, Surry, 1721 C. B.	2	25	25	—	—	96	146
* Castle Baynard Ward C. Boys 1710. Girls 1719.	2	30	20	102	1226	39 156	573
Chelsea, Middlesex, set up 1707, endow'd with 10 l. per Ann. for ever, by the late Mr. Chamberlayne, Pt. C. and Pt. M.	2	35	20	72	12	5	144
In the same Parish, Set up June 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees, Cl.	1	—	30	—	—	7 97	134
Christ - Church, Spital-Fields, set up 1708. Cl.	2	30	30	97 Sea 3	162	212	534
Christ Church in Surry, Boys 1711. Girls 1715. C.	2	30	10	151 Sea 37	44	52 35	363
* St. Clement Dane 1702 C.	2	60	40	378 Sea 56	—	214	748
	27	553	355	2761	1873	277 1911	7730

CHARITY-SCHOOLS in the Parishes of		No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Appren. or to Sea.	Services or taken out by friends	Girls put out since setting up of the School to Appren. or taken out by friends	No. of Children educated in the Schools, including those now in them.
In the same Parish of St. <i>Clement Dane</i> , an Horn-book School for Boys and Girls, 1724. <i>Pr. Cl.</i>		1	19	11				30
Cordwainers and Bread- street Ward, C. Boys 1701. Girls 1714.		2	50	30	240 Sea 10	419	56	274 1055
* Cornhill and Lime-street Ward, C. 1710.		2	50	30	237 Sea 18	260	27	263 885
* Cripplegate Ward within Boys 1712. Girls 1713. <i>Cl. B.</i>		2	26	16	140 Sea 1	320	4	201 688
Deptford in Kent C.		2	50	20		8		78
* St. Dunstan in the West C. Boys 1708. Girls 1710.		2	50	40	232 Sea 42	258		627
St. Edmund the King. A Subscript. and Collect. to put out Children Apprentices educated in the Charity Schools, and 240 Chil- dren have been put out, included in the Numbers put out of their respective Schools.								
* St. Ethelburga, <i>Cl.</i> Set up 1719. first in the Parish of St. Ma- ry Abchurch, supported by the Sub- scriptions of a Society, and other Collections		1	40		100 Sea 37	155		1295
East Smithfield in the Parish of Aldgate, the Boys set up 1706, and the Girls 1710. C.		2	40	30	100 Sea 10	284	14	250 733
* Faringdon Ward within set up 1705. C.B.		2	35	25	161 Sea 17	7	140	1 778
St. George in the East, C. Boys 1716. Girls 1719.		2	50	50	140 Sea 12	256	12	330 850
* St. George the Martyr 1710. C.		2	35	35	315 Sea 3	147	1	535
* St. George Southwark C. Girls 1747.		2	40	20	60 Sea 9	495	6	74 704
St George Middlesex 1719.C.		2	50	50		142	12	14 402
			24	335	360	357	2357	2676 1541 7655

CHARITY-SCHOOLS in the Parishes of

	N ^o . of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprent. or to Sea.	Services or taken out by friends.	Girls put out since setting up of the School to Apprent.	Services or taken out by friends.	No of Children sent in the Schools, including those now in them.
Sir George Wheeler's Chapel in Spital Fields. 1703. C. W.	1	—	30	—	—	14	11	55
* S. Giles Cripplegate with- out, in Redcross-street, 1698. C.	1	100	—	248 Sea 26	1088	—	—	1462
In the same Parish, sup- ported by the Lady Eleanor Hol- lis's Legacy of 62 l. 10 s. per Ann. 1709. C.	1	—	50	—	—	32	31	113
* St Giles in the Fields, and								
* St George. Bloomsbury, set up 1705. C.								
The Trustees of these Schools in 1728, finding themselves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.	4	101	101	491 Sea 27	—	305	77	1092
Greenwich, Kent. 1700. C. W. the Children here spin, and make their own Cloaths both Lin- nen and Woollen.	1	—	40	—	—	4	200	244
In the same Parish, Cloathed in Green.	1	20	—	—	—	—	—	20
In the same Parish, Cloathed in Grey.	1	28	—	—	—	—	—	28
HammerSmith, Middlesex.	2	20	20	—	—	—	—	40
Highgate, Middlesex. C. set up for Girls 1722. The Schoolhouse was Built by Edward Pauncefoot Esq; who endowed it with 15 l. per Ann. for ever.	1	—	20	—	—	—	—	20
St James Clerkenwel, C. 1700.	2	60	40	295 Sea 10	12	143	47	607
In the same Parish, 1730. for Children 5 Years old, to qua- lify them for the other Schools.	1	20	10	—	—	—	—	30
St James Westminster, C. Supported by the Offertory, 1697.	1	42	—	136	—	—	—	178
In the same Parish in King-street, set up in 1712, by the late Archbishop Tenison, supported out of the Revenue of the Chap- pel, C.	1	36	—	120	—	—	—	156
	18	427	311	1343	1100	498	366	4045

CHARITY SCHOOLS

in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Services or taken out by friends	Girls put out since setting up of the School to Appren. or to Sea	Services or taken out by friends	No. of Children educated at the Schools including those now in them.
* In the same Parish of St James Westminster, set up 1725. C. M. W. to prepare them for Service, supported by Collections at Sermons, and casual Benefactions	1	70	—	—	—	—	622	692
St. John at Hackney, C. Set up 1714. laid down Lady-day 1735. Reviv'd Midsummer following	2	30	20	73	84	4	93	304
* St. John Wapping, set up for Boys 1704. Girls 1708. C.	2	30	30	195	52	103	364	
* St. John Southwark, 1735. Cl. †	1	—	31	—	—	12	82	125
Meworth, Middlesex, 1711. C. W.	2	40	20	—	—	—	—	160
St. Katherine near the Tower, 1707. C.	2	35	15	205	22	48	42	367
Kensington, Mid. 1707. To which His MAJESTY is graciously pleased to allow 80l. per Ann. and the Children have a Dinner every Sunday from Michaelmas to Lady-day	2	30	20	84	15	94	33	236
Lambeth in Surry, Boys 1708. Girls 1706. C. W. the Girls are employ'd in Knitting and Sewing	2	46	13	189	—	—	108	367
* Langbourn Ward, set up in the Name of Athallows Elm-lard Street, 1702. and made the Ward School, 1735. Cl. B. —	1	30	—	173	373	—	—	609
* St. Leonard Shoreditch, Boys erected 1705. Girls 1709. C.	2	50	50	291	243	90	224	563
* St. Luke Middlesex, from the Parish of St. Giles Cripplegate, set up 1719. Cl.	1	50	—	174	156	—	—	380
In the same Parish, Cl. Set up 1727. supported by a Legacy of Mr. John Fuller, deceased; and Five Pounds allow'd to put out each Boy Apprentice	1	24	—	29	—	—	—	33
† The Trustees have taken 6 into the House to be wholly maintained.	—	—	—	—	—	—	—	—
		19405	269	1207	1277	240	1327	4720

CHARITY-SCHOOLS

in the Parishes of

	N. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or to or taken out by friends	GIRLS put out since setting up of the School to Appren. Services, or taken out by friends	No of Children, educated in the Schools including those now in them
St. Margaret Westminster, cloth'd in Blue, the Boys set up 1688. the Girls 1714. <i>W.</i>	2	52	34	365 Sea 30	8c	7 108 680
In the same Parish, clothed in Grey, <i>W.</i> and <i>M.</i> the Boys set up 1698.	2	50	26	381		248 675
St. Martin in the Fields 1699. C. In these Schools 35 Girls are <i>M.</i> and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	80	51	536		198 865
* St. Mary at Ilington, 1710. C.	2	26	18	144 Sea 17	23	15 22 216
* St. Mary Magdalen Bermondsey, Boys 1712. Girls 1722. C.	2	50	20	144 Sea 7	200	8 133 664
St. Mary Overee, alias St. Saviour Southwark, C.	2	60	50			206 316
* St. Mary Rotherhith, 1739.	1	20	15			35
In the same Parish, C. Boys set up 1742, Girls 1746.	2	25	10	56 Sea 3	14	17 99
* St. Mary le Strand, 1708.	1	20		106		222
* St. Mary Whitechapel, 1705. C.	2	60	46	191 Sea 7	194	150 769
Mile End, Old Town, set up 1723. C.	1	30		138 Sea 4	6	78
In the same Parish, clothed in Blue, and endowed 1704. C.	1	100				100
Mortlake in Surry, set up 1704. C.	2	9	9			18
Newington Butte, Surry, 1710. C.	1	30		42		72
Norton Folgate. This School was set up 1691. and has been very useful as a Nursery to the Neighbouring Charity Schools	1	60				60
* St. Olave Old Jewry, St Martin Ironmonger Lane, and the Ward of Coleman-st. Boys set up 1717. Girls 1758. C.	1	40	20	92 Sea 13	230	393
St Olave Southwark, 1735. C.	1		40			7 28 75
	27	712	333	2320	659	231 1082 5337

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Appren. or to Sea	Services or taken out by friends	Girls put out since setting up of the School to Appren. or to Sea	Services or taken out by friends	No. of children educated in the schools, including those now in them.
St Paul Covent Gar- den, Boys 1701, Girls 1712. Cl.	2	30	20	134	3	6	5	248
* St Paul Shadwell, Boys 1699, Girls 1712. C.	2	45	35	236	691	—	—	1007
Poplar Chapel in Step- ney, C. 1711.	1	30	—	34	20	—	—	84
Putney, Surry, C.	1	20	—	—	—	—	—	20
Queen-Hithe Ward, set up 1717. Cl.	2	24	20	Sea 1	66	—	70	196
Radcliff Hamlet, Step- ney, Boys 1710, Girls 1723.	2	35	15	100	—	—	10	160
Richmond in Surry, set up 1713. C.	2	50	50	262 Sea 2	12	200	38	620
* St Sepulchre within, set up 1700. C.	1	51	—	490 Sea 3	6	—	—	550
* In the same Parish within, set up 1702. C.	1	—	51	—	—	—	470	521
In the same Parish without, Girls, set up 1711. C.	1	—	25	—	—	222	50	297
* In the same Parish without, Boys, set up 1706. Cl.	1	33	25	245 Sea 18	222	—	56	599
* St Stephen Wal- brook, 1698. Cl.	1	35	—	80	65	—	—	189
* St Thomas South- wark, 1704. Cl.	1	30	—	160 Sea 19	100	—	—	313
* Tower Ward, Girls 1707. Boys 1709. Cl.	2	60	60	150 Sea 121	336	28	831	1586
* Vintry Ward 1710. C.	1	50	—	161 Sea 15	381	—	—	611
Wandsworth, Surry, * Westminster French Charity-School, set up 1747.†	1	25	—	—	—	—	—	251
	2	17	17	25	6	25	6	971
Brought from Pag. 39—	24	536	318	2294	1908	481	1586	7123
— from Page 40—	14	322	201	1650	900	625	1128	4826
— from Page 41—	27	553	355	2761	1873	277	1911	7730
— from Page 42—	24	535	357	2357	2189	676	1541	7655
— from Page 43—	18	427	311	1343	1100	498	366	4045
— from Page 44—	19	405	269	1202	1277	240	1327	4720
— from Page 44—	27	712	333	2320	659	231	1082	5337
TOTAL —	153	3490	2144	13927	9906	3028	8941	41436

† The Boys are employed at spare Hours to braid Nets for the Free British Fishery.
‡ For the instructing, Cloathing, Maintaining, and putting forth Apprentice poor Children descend of French Protestant Refugees, born in or near London, that have no Parochial Settlement here. This School is supported by Annual Subscriptions and Voluntary Contributions; and the Children, being all taught to read and write English, equally as well as French, are hereby recommended to those Masters or Mistresses, that have need of Servants capable of speaking both Tongues fluently. The School is kept in Windmill-street, near Tottenham Court Road.

Boys at School —	3490	} 5634 Total of Children at School.
GIRLS —	2144	
Boys put out to Appren. —	13927	} 35802 { Total of Children put to Appren- diceships and Services, or taken out by Friends; of which 961 are gone to Sea, out of 47 Schools.
To Services, &c.	9906	
Girls put out to Appren. —	3028	
To Services, &c.	8941	

Note, The TRUSTEES of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.

The Number of Charity Schools in each County of England and Wales; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesea —	3	40		Lincolnshire —	91	1164	95
Bedfordshire —	34	345	57	Merionethshire —	2	40	12
Berkshire —	59	807	140	Middlesex —	29	410	220
Brécknockshire —	5	151	47	Monmouthshire —	7	104	16
Buckinghamshire —	57	689	46	Montgomeryshire —	6	76	13
Cambridgeshire —	36	673	124	Norfolk —	34	570	220
Cardiganhire —	1	10		Northamptonshire —	47	508	143
Carmarthenshire —	11	121	4	Northumberland —	10	430	40
Carnarvonshire —	3	35		Nottinghamshire —	30	252	28
Cheshire —	17	124	66	Oxfordshire —	23	366	106
Cornwal —	13	72	34	Pembrokeshire —	25	184	41
Cumberland —	6	160	30	Radnorshire —	3	60	
Denbighshire —	5	100	3	Rutlandshire —	6	32	12
Derbyshire —	18	274	51	Shropshire —	22	373	37
Devonshire —	41	679	235	Somersetshire —	33	582	90
Dorsetshire —	13	117	29	Staffordshire —	14	230	88
Durham —	12	276	20	Suffolk —	49	600	140
Essex —	37	498	178	Surry —	29	546	144
Flintshire —	1	60		Sussex —	23	512	60
Glamorganshire —	6	56		Warwickshire —	36	385	165
Gloucestershire —	60	940	100	Westmoreland —	1	16	10
Hampshire —	39	541	112	Wiltshire —	37	736	57
Herefordshire —	29	468	79	Worcestershire —	38	612	100
Hertfordshire —	38	652	126	Yorkshire —	54	893	191
Huntingdonshire —	25	282	20				
Kent —	62	968	315		640	9681	2538
Lancashire —	21	311	31	Brought forward	689	9825	1877
Leicestershire —	36	451	30		1329	19506	3915
Carried forward	689	9825	1877				

A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

	Sch.	Boys.	Girls.
A T L O N D O N, —————	153	3490	2144
In other Parts of <i>South Britain</i> , —————	1329	19506	3915
In <i>North Britain</i> , by the Account published 1748. ———	134	5187	2618
In <i>IRELAND</i> , for teaching to Read and Write only. ———	168	2406	600
In Ditto, erected pursuant to his Majesty's Charter, and encourag'd by his Royal Bounty of 1000 l. per Annum, for instructing, employing, and wholly maintaining the Children, exclusive of the <i>Dublin Work-house School</i> , ———	46	1939	
Apprenticed, 1407. to Nov. 1754. —————			
Total of <i>Schools</i> —————	1830	2528	9277
		9277	
<i>Boys and Girls now taught in those Schools</i> ———		41805	

Note, Where the Number of Scholars have been signified to the Publisher of this Account, without distinguishing the *Sexes*, they are put in the Column of *Boys*.

The following **PROPOSAL** having been made to the **SOCIETY** some Time ago, was reprinted by them, and recommended again to the Consideration of all the Trustees for **CHARITY SCHOOLS**, and distributed among those which are in and about London.

THE Instructing of Youth, and Providing for the Poor and Impotent, are such obvious Duties, that they meet with universal Approbation; but the most proper Means to attain that good End, is often disputed.

THE Erecting of Charity Schools has most certainly laid a good Foundation for the first; and the late excellent Law relating to *Work-Houses*, has put it in the Power of every Parish in a much better Manner to provide for the latter.

As to the Charity Schools, it must needs be acknowledged, that those excellent Persons who first form'd,

A Proposal for adding Work to the Learning usually given to the Charity Children.

form'd, and they who have since conducted that good Work, ought ever to be mentioned with Honour : And now, that such Schools are established in most Parts of the Kingdom, it is much to be wished that some Means could be contrived to render them still more useful, and effectually to answer the good Purposes of their Institution.

IT is conceived, that if the Children educated in Charity Schools, were employed in some such Business as they are capable of, it would be no Hindrance to their Learning, and might have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

SUPPOSE *England and Wales* to contain *Ten thousand* Parishes, and that but *Ten* Persons in every Parish, one with another, were by some Method employ'd, who were perfectly idle before, then the whole number of Persons so set to work would be *One Hundred thousand*, who, if they work but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarse Wool, Flax, or Hemp to be spun in the Charity Schools. THE Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will be always made by Beginners won't amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School. 'TIS

'Tis impossible to give minute and particular Directions for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly be to keep the Business in a small compass.

Tho' the Spinning of Wool, and Flax, or Hemp, is propos'd, as most advantageous, yet where this is found impracticable, the Children should be employ'd in some other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Christians to assist in an Undertaking, which so much conduces to the Glory of God, and the Good of Mankind.

The Trustees for the Charity-Schools in St. Andrew's Holborn, LONDON, are so sensible of the Use it may be to the Publick, to dispose of the Children under their Care, with regard to their Genius, for Tilling Ground, and other parts of Husbandry; that they have given the following Notice

To all FARMERS, GARDENERS, and other Occupiers of Land in England.

IT having been represented to the Trustees of the Charity-Schools in the Parish of St. Andrew's Holborn, in the City of London; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the said Trustees being heartily dispos'd to do all in their Power, to render their Charity Children useful to the Publick,

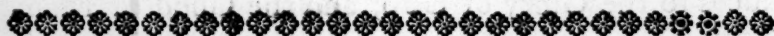
Proposal for
employing
Boys and
Girls.

G

and

and answer all other the good Purposes and Intentions of the Encouragers of these pious and beneficial Institutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Household-Work, to any Farmer, Gardener, or Occupier of Lands, or other Persons of Character and Substance, that shall please to apply to their School House, in *Hatton-Garden*, for that Purpose, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with every Girl so put out Apprentice, will be paid by their respective Treasurers.

N. B. The Boys are taught the first five Rules of Vulgar Arithmetick, Writing, and to read English; and the Girls to read and write English, and to do Plain-Work.



There having sometimes happened much Difficulty in obtaining a Legacy given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM, I A. B. do give and bequeath unto
 G. H. of the
 Sum of Pounds,
 to the Intent, and on Trust, that he do pay the same
 to the Treasurers for the Time being of the Charity-
 School, for Teaching [poor Children, or poor Boys,
 or poor Girls,] to Read, &c. in the Parish of
in the City
 of or in the
 County of for the
 Use of the said School.

[51]

A C A T A L O G U E O F T H E B O O K S

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G 2

Common

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Bishop

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Questions and Answers concerning the Two Religions, that } of the Church of <i>England</i> , and that of <i>Rome</i> — — — — —	1 1	8
— The same in <i>French</i> — — — — —	1 1	8
A short Account of the Lives and Sufferings of several godly } Persons, who died in <i>England</i> for the Sake of the Gospel, } under the Reigns of King <i>Henry VIII.</i> and Queen <i>Mary</i> — — — — —	5	
A Seasonable Caveat against Popery: or, an Essay on the Mer- } chandise of Slaves, and Souls of Men; with an Application } to the Church of <i>Rome</i> — — — — —	4	
Archbishop <i>Synge's</i> Charitable Address to all that are of the } Communion of the Church of <i>Rome</i> — — — — —	5	
Archbishop <i>Synge's</i> sincere Christian and Convert from the } Church of <i>Rome</i> , exemplified in the Life of <i>Daniel Herley</i> , a } poor <i>Irish</i> Peasant — — — — —	2 1	19
A View of the Articles of the <i>Protestant</i> and <i>Popish</i> Faith, } printed on one Side of a Sheet of Royal Paper; proper to } be framed — — — — —	1	7 6
— The same in 8vo. — — — — —	1	6 6

The

	Single. d.	Hard. s.
The Plausible Arguments of a <i>Romish Priest</i> from Scripture and Antiquity, answered by an <i>English Protestant</i> . In Two Parts	4	25
<i>Lewis's</i> Defence of the Communion Office and Catechism of the Church of <i>England</i> from the false and groundless Charge of their favouring the Doctrine of <i>Transubstantiation</i>	3	20
A Protestant Catechism, shewing the principal Errors of the Church of <i>Rome</i>	1	6 6
Dr <i>Horneck's</i> Disswasive from Popery: Being a Letter to a Lady to preserve her from Apostasy from the Communion of the Church of <i>England</i>	2½	17
Popery always the same: Exemplified in an Account of the Persecution now carrying on against the Protestants in the South of <i>France</i>	8	
A Protestant's Reasons why he cannot turn Papist: Being a full Answer, Paragraph by Paragraph, to a Paper industriously dispersed, called a Roman Catholick's Reasons, why he cannot conform to the Protestant Religion. The Second Edition	3	18
Bishop <i>Gibson's</i> Danger and Mischiefs of Popery	1	6 6
<i>White's</i> New Preservative against Popery, chiefly extracted from a larger Treatise, entitled, <i>The Protestant Englishman guarded against the Arts and Arguments of Romish Priests and Emissaries</i>	5	40



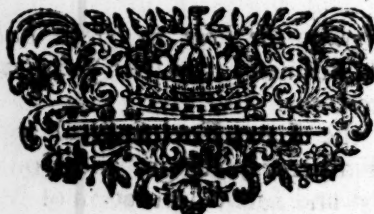
THE FOLLOWING BOOKS and TRACTS

Are at present out of Print.

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 Account of Work-houses for Employing and Maintaining the Poor; setting forth their Usefulness to the Publick, the Rules by which they are governed, &c. Price 12d.



N^o IV.

SOME

ACCOUNT

OF THE

Protestant Mission to EAST-INDIA,

1760.

THE Reverend Messieurs *Fabricius* and *Breitbaupt*, Mission at
the Societies Missionaries at *Madras*, in a Letter *Madras*.
to the Secretary dated *October 11th, 1760*. mention
Letters and Accounts which they had sent, dated the *13th*
March and *29th July*, preceeding the Date of their present
Letter; (but those Letters and Accounts are supposed to
be lost by the Capture of the Ship *Ajax*.) They return
their Thanks to the Society for the Continuance of their
Favours, and the kind Encouragement they have given
to the Missionaries. They acknowledge the Receipt of
the Supplies for the present Year by the *Latham*, Captain
Moffet, who landed them at *Madras* in his way to *Bengal*;
and say, that they have sent the respective Shares to the
other Places for which they were designed.

As they were requested to inform the Society fully of the
State of the Mission at *Madras*, both with respect to *Spiri-*
tuals

tuals and Temporals, with the Number of Members from the first Erection of it : They answer,

1. That the Number received into the Mission to the present Time amounts to 1470 Souls.

2. As to Spirituals, they refer to their Journals transmitted to the Society year by year, to inform them, how the Catechumens are instructed, the Children educated, and those of riper years prepared for receiving the Lord's Supper, and how the Heathens are prevailed on to embrace Christianity. They thank God, that in both their Congregations, there are at present many who fear God and live a blameless Life. They acknowledge the Assistance they receive from their black Fellow-Labourers, in Teaching and other Businesses. They observe, that the Vices of many White People in that Country, and particularly their keeping Concubines, is an exceeding bad Example to the Blacks: But this doth not weaken their Confidence in God, that as he can, so he will do greater things with respect to this his Work intrusted to their Ministry; and assure themselves, that the many glorious Proofs of his Providence over this new Vineyard planted in the Wilderness, is an undoubted Sign and Prelude of it.

3. As to Temporals, they acquaint the Society; that their Flock which was scattered abroad at the Time of the Siege of *Madras*, is gathered together again without being diminished in Number; but that as they then suffered much by being plundered, so the last Year's Grain was almost as dear as it was in the Time of Famine in the Year 1747; all which has occasioned this Year's Expences to amount to an higher Sum, than those of any Year since they have been employed in the Mission.

The Missionaries have endeavoured to get among them Handicraftsmen of several Sorts, but they have only procured three Stocking-Frame-Knitters, and four Mercers that keep little Shops. The rest are either Soldiers in the Company's Service, or Servants to Gentlemen, or Day-Labourers; the remaining Part are sick, old and decayed People.

People. They remark, that the Business of a Pastor in *Europe* chiefly regards the Souls of his Flock; but that they have the additional Care of providing bodily Things, of procuring Work or Services, and sometimes Dwellings for the new Profelytes, and of taking care of those sick and poor People who can meet with Assistance no where else; which must still be the Case in this Infancy of the *Tamulian Church*.

They mention, with Marks of Admiration and Gratitude, the wonderful Success which the divine Majesty hath of late bestowed on the *English Arms*, by which the Pride of the Enemy is so much fallen there, that *Pondichery* is blocked up both by Sea and Land: And conclude with their humble Respects to the Society, and Petitions for a Blessing on all their pious Undertakings, to the Praise of God's holy Name, and to their everlasting Joy.

THE Reverend Mr *George Hutteman*, the Society's Missionary at *Cudulore*, by a Letter dated the 29th of *September Cudulore*. 1760, expresses an uncommon Satisfaction to find that his Conduct and Behaviour during his late Exile, has met with the Approbation of the Society; and congratulates them on the surprising reverse of Fortune which the *French* have felt in their Affairs, having lost all their Conquests, and being narrowly blockaded in *Pondichery*, which Place, through God's Assistance, we have great Probability of becoming Masters of.

He informs the Society, that he returned from *Tranquebar* on the 18th of *September*, to take care of the Mission at *Cudulore*, and gather together his dispersed Flocks; and that he composed a Thanksgiving Sermon on this Occasion, which he preached in what had been a *Roman-Catholic Chapel*, and therein marked out the various Steps of Divine Providence which had appeared in favour of this Protestant Mission; that this Discourse had met with the Approbation of the Gentlemen at *Madras*, who have ever

since been very favourable to the Mission ; and he takes the Liberty of sending a written Copy of it to the Society.

He gratefully acknowledges the Goodness of an overruling Providence in preserving the Mission-Houses, almost to a Miracle. That there were indeed many Windows and Doors wanting, but that Mr *Alexander Leigh*, Captain Engineer, has been so kind as to supply them from what remained of a *French* Fort which was demolished ; and that the rest of the Damage sustained by the Mission would put them to but little Expence.

He humbly begs of God to renew his Blessing on this his Work ; and owns his Obligations to the Society for their Benevolence to him, and the kind Presents he hath received : And promiseth by the next Ships to send with his Accounts a full Detail of this Mission from the Beginning : But these the Society fears are lost by the taking of the *Ajax*.

The Want of these Papers, and no Letters being received either from the Rev. Mr *Kiernander* at *Calcutta*, or the *Danish* Missionaries at *Tranquebar*, prevent the Society for the present from giving a fuller Account of the Protestant Mission in the *East-Indies*. But from what hath been said above, they cannot help taking Notice of one Argument which will plead strongly with the tender Hearts of charitable good Christians, and, it is hoped, will prevail on them to extend their Benevolence to this truly Christian Design. They have no certain Fund to supply the Expences of these Missions ; except a late generous Legacy of Mr *Percivall*, out of which they have purchased 1000*l.* New South Sea Annuities, and appropriated the Dividends thereof to this Charity. The Reverend Mr Professor *Franck* hath hitherto continued his very kind Remittances ; and the rest is provided for from Casual Benefactions allotted to this Use. But then the Design is extensive, and the Expence very great : For besides the Salaries of 50*l. per Annum* to each of their four worthy and laborious

borious Missionaries, the Society is every Year at great Charges in sending them Necessaries of various kinds, Books, Paper and other Stationary Wares : And it is very fit that the poor Converts to Christianity, who on that Account are deserted by their idolatrous Relations, and given up by their Heathen Countrymen, should be preserved from pinching Want, and be put in a Way to support themselves ; whereby the unlighted Part of the Indian World may be brought to admire the Benevolence of Christians, and to see the Completion of the Words of the blessed Saviour of Mankind, that when Men *seek first the Kingdom of God, and his Righteousness, all these things shall be added unto them.*

When these Things are seriously considered, it is humbly hoped that the Hearts of good People will be touched, and their Hands be opened to contribute chearfully towards this excellent Work ; that the Society, by their Bounty to this Branch, may not be obliged to cramp any of the other good Designs in which they are engaged.

The Society have since received Letters from the *East Indies*, by the *Liverpool* Man of War.

The Reverend the *Danish* Missionaries at *Tranquebar*, in Mission at *Tranquebar*. their Letter of the 10th of *January*, 1761. acknowledge with grateful Thanks the Receipt of the Presents from the Society, which came safe to their Hands in *September* last.

Their Labours have not been confined to the Town Inhabitants only, but have been extended to Christians and Heathens who live at a Distance from *Tranquebar*. In *January* 1760. one of them went to *Nagapatnam* ; in *April* two of them travelled to *Tansbour* ; and one of these Christian Labourers went to the Isles of *Jaffana* and *Ceylon*, at the Request of the *German* Protestants there ; thinking it their Duty to comply with all the Occasions which Providence offered to them of spreading abroad the Doctrines of the Gospel.

They

They acquaint the Society, that their Town and Country Congregations were encreased in the Year 1760 with 232 Souls; and that 170 Children are instructed and supported in their Free Schools.

That the Death of one of their Workmen, and the Sickness of another, hath retarded the Labours of the Printing-Press; but nevertheless they are going on in printing the *New-Testament* in *Portuguese*, and the Book of *Ecclesiasticus* in the *Tamulian* Language.

They give a very pleasing Account of the faithful Labours of the Society's worthy Missionaries; express the brotherly Love that is between them; and offer up to God warm Wishes for their Welfare, and that their pious and diligent Endeavours may be crowned with Success.

They farther, in answer to the Queries which have been sent them, say, that the Number of Children which have been hitherto educated in their Schools, is 1312: And that the Number of Members which have been instructed and received into their Church, amounts to 11506.

Mission at
Cudulore.

The Rev. Mr *George Hutteman*, Missionary to the Society, in his Letter dated at *Cudulore* the 18th of *January* 1761. acquaints them, that on the first of that Month, they were visited with the most violent Storm that had ever happened there in the Memory Man, which lasted from 10 at Night, to 4 the next Morning, and did very great Damage to the *English* Fleet, and occasioned the Loss of many Lives, as well as some Men of War. *John Bladen Tinker*, Esq; Captain of the *Medway*, was so sensible of the divine Goodness in preserving him and his Ship from the most imminent Danger, that he begged of Mr *Hutteman* to come on Board and celebrate his wonderful Deliverance in a Thanksgiving Sermon; which he readily complied with, and hath sent the Society a Copy of his affecting and pious Discourse; as likewise of one which he preached formerly on the Retreat of the *French*; both which discover his deep Sense of Religion, and the Pains he takes

to enforce on his Hearers the great Duties of Christianity.

He justly remarks the Wisdom of Providence in first visiting his People with this severe Trial, that they might not be elated, and boast of the Arm of Flesh, before he shewed his Mercy and Loving-kindness to them in Vanquishing their Enemies: And then he congratulates us on our Success against the *French*, who had been blockaded in *Pondicherry* from the 10th of *September*, until they were reduced to such Extremity for want of wholesome Provisions, that they were obliged to eat all manner of Vermin to support their Lives; and at length on the 15th of the same Month of *January*, surrendered at Discretion, to Col. *Eyre Coote*, the most famous Fort in *India*, both for Strength, Extent and Number of its Inhabitants: And what is most surprizing, is, that this great Event has been brought about with the Loss of not more than ten Men.

Since the return of himself and his Catechists to *Cuduhre*, they have endeavoured to collect together the dispersed of the *Malabar* Congregation, and they meet twice every *Sunday* for divine Service. His School is re-established, and there are ten Children in it, who have a Monthly Allowance. Two adult Persons have been baptized; and two more are preparing for Baptism. At *Christmas* 1760, he had 37 Communicants.

He reads the Service, and preaches as often as possible to the *English* Congregation: And, at the Request of Admiral *Stevens*, takes care of the Sick in the Hospital, amounting sometimes to 200 and upwards.

He instructs the Children in the *English* School 2 Hours every Day, and on *Wednesdays* publicly Catechises the Adult; which Care of his, he hopes, will meet with Approbation.

He sends the Society an Account from his Church-Register, of the Numbers received into their Church, from the Year 1737, to the Year 1760, as follows,

From.

From the Heathens into the <i>Malabar</i> Congregation	=	583
into the <i>Portuguese</i> and	}	= 115
<i>English</i> Congregations		
From the <i>Roman Catholics</i>	=	35
In all		= 733

The Religious Tracts sent him by the Society were very acceptable, and he distributed Numbers of them amongst the Army and the Fleet.

He greatly laments the Loss of Mr *John Kerr* their late pious and industrious Schoolmaster, who being, amongst others, taken Prisoner at *Fort St Davids*, his Confinement at *Pondicherry* ruined his Constitution; but whilst he was there he did all that was in his Power to bring his Fellow-Prisoners to a Sense of their Duty, and on *Sundays* especially assisted them in reading the Holy Scriptures, and performing their Devotions: Till at length he died in the Lord in *February* last, in the 49th Year of his Age, and left the Church of *Cudulore* a kind Legacy of 50 *Pagodas*, making about 20*l.* Sterling, which he gives Credit for in the Account of his Receipts and Disbursements for the Year 1760. which accompany his Letter.

The Salaries and usual Presents have been sent this Year to the Missionaries through the continued Favour of the Honourable Court of Directors of the *East-India* Company; whom the Society do hereby desire to accept of their heartiest Thanks, in public Testimony of their Gratitude.



SINCE the printing off the foregoing Accounts, the Mission at Society hath received, by the *Royal Duke, Captain Pegu, Calcutta.* Letters from the Reverend Mr *John Zachary Kiernander*, dated the 31st of *December*, 1760, in which he sets forth the Condition of his School at *Calcutta*, during the second Year of its Erection. Namely, that there have been dismissed out of it,

Girls,	<i>English and Portuguese,</i>	—	—	3
	<i>Bengalers,</i>	—	—	17
Boys,	<i>Armenians,</i>	—	—	6
	<i>Portuguese,</i>	—	—	28
	<i>English,</i>	—	—	4
	Died	—	—	2
				60

That at the End of the Year 1760, there remained in the School,

Girls,	<i>English and Portuguese,</i>	—	—	19
	<i>Bengalers,</i>	—	—	28
Boys,	<i>Armenians,</i>	—	—	4
	<i>French,</i>	—	—	5
	<i>English,</i>	—	—	31
	<i>Portuguese,</i>	—	—	144
				231

Out of which there have been maintained by the		
Town Charity,	— — — — —	110
By a charitable Legacy of ten Rupies a Month,		
four Boys and two Girls,	— — —	6
Instructed and found in Books, Paper, Pens and		
Ink from the Society,	— — — — —	83
Such as pay for their Instruction, which Money		
is applied towards the Salaries of the School-		
masters and Assistants,	— — — — —	32
		231

They are all taught Reading, Writing, Cyphering, and the Principles of Christianity; and he says, their Inclination to learn, and the Emulation that he perceives among them, make him go through his Labour with Pleasure. The Number increasing obliges him to employ more Assistants,

ants, and he is now supplied with them from those brought up in the School.

Their Names, with their Monthly Salaries, are,

Mr Richard Hall,	—	—	40	Rupies.
Mr Dirk Steenover,	—	—	30	
Thomas Doucet,	—	—	20	
Manoel de Souza,	—	—	15	
Toby Newman,	—	—	15	
John Jackson,	—	—	10	
For Paper, per Month,	—	—	20	
Quills,	—	—	4	

154

Besides Books, Ink, and some small Wages for Servants; all which large Expence hath been defrayed, without putting the Society to any Charge. He is at present under some Difficulty in regard to a House to keep his School in; and for want of Books, having not, when these Letters came away, received what the Society was pleased to send him by the *Latham*.

He hath baptized ten Children of *Portuguese*, *German*, and *Dutch* Parents; and one adult *Tamulian* of seventeen Years old; and is now preparing three Adults for Baptism. Of his *Portuguese* Congregation, two adult Persons and four Children have died. He hath had this Year sixty one Communicants. He goes on in preaching the *Portuguese* and *German* Sermons; the *Tamulian* Language not being used in the Parts of *Bengal*; and he hath no Time at present to apply himself fully to learn the Language of the Country; and is desirous of an Associate to assist him in his growing Labours.

The Society are much obliged to Messieurs *Butler* and *Cape*, Chaplains of that Settlement, for their very friendly Reception of Mr *Kiernander*, for their procuring large Subscriptions towards carrying on the good Work he is engaged in, and for the Christian Offer they make of assisting him in the peculiar Offices of a Minister of the Gospel. And the Reverend Mr *Henry Butler*, in a Letter of the 12th of *January*, 1761, bears Testimony to the good Behaviour of the Society's Missionary, and recommends it to them to send a Person of Industry and unblemished Morals to assist him in the School, not doubting but that whatever Stipend they shall allow him, will be considerably augmented at *Calcutta*.



N^o V.

An ABSTRACT of the Proceedings of
the SOCIETY for Promoting Christian
Knowledge, for the Year 1761.

THE *Subscribing and Corresponding Members* of the Society, in *Great Britain* and *Foreign Parts*, are now upwards of *Six Hundred*; to which were added since publishing the last Account, *Twelve Subscribing*, and *Six Corresponding Members*.

BOOKS and PAPERS presented to the SOCIETY.

- 25 Account of the *French Charity School* in *Westminster*, by the Reverend Mr *Bourdillon*.
- 6 Copies of the Reverend Mr *Parsons's* Lectures on the Principles of the Christian Religion, &c.
- 6 Copies of the Reverend Mr *Eyre's* Fast Sermon.

BOOKS and PAPERS Bought or Printed by Order
of the SOCIETY.

2000 Copies of the Reverend Doctor *Ashton's* Sermon
preached at the Anniversary Meeting of the Charity
Children at *Christ-Church*, May 14, 1760.

2000 Account of the Origin and Designs of the Society,
annexed to the said Sermon.

5500 Hymns for the Use of the Charity Children.

—
9500

PACKETS sent to Subscribing and Corresponding
Members.

145 Packets at the Desire of several Members, on the
Terms of the Society, consisting of

938 Bibles.

442 Testaments.

1531 Common Prayer Books.

2800 Other Bound Books.

8710 Small Tracts stitched.

In all = 14421

The

The Names of the Missionaries, employed by the Society, with the certain Annual Salaries paid to them respectively.

In the *East-Indies*.

THE Reverend Mr <i>John Philip Fabricius</i> , Missionary at <i>Madras</i> , — — — — —	} £ 50
The Reverend Mr <i>Breithaupt</i> , Missionary at <i>Madras</i> , The Reverend Mr <i>George Hutteman</i> , Missionary at <i>Cudulore</i> , — — — — —	} 50
The Reverend Mr <i>John Zachary Kiernander</i> , late Missionary at <i>Cudulore</i> , now at <i>Calcutta</i> in <i>Bengal</i> ,	} 50

In *Georgia*.

The Reverend Mr <i>John Martin Bolzius</i> , Missionary at <i>Ebenezer</i> , — — — — —	} 100
The Reverend Mr <i>Lemke</i> , Missionary at <i>Ebene-</i> <i>zer</i> , — — — — —	
And the Schoolmaster at <i>Ebenezer</i> , — — — — —	

The Society farther lay before the Publick, an Account of their Receipts and Disbursements, from the former Audit, *May 7, 1760.* to their last Audit, *May 1, 1761,* with the Balance remaining in the Hands of their Treasurers, in order to satisfy their Benefactors, that the Sums with which they are intrusted are justly and properly applied.

RECEIPTS

RECEIPTS *and* PAYMENTS of the from May 7, 1760. to the

R E C E I P T S.

	l.	s.	d.
B Alance in the Hands of the Treasurers at their last Audit, May 7, 1760, — — — }	620	9	5½
A Benefaction from the Reverend Mr Professor <i>Franck</i> , of <i>Hall</i> in <i>Saxony</i> , by the Reverend Mr <i>Ziegenbagen</i> , for the Use of the <i>East India</i> Protestant Mission, with Direction for bestowing 100 <i>l.</i> of it on the <i>Danish</i> Mission, — — — }	450	—	—
Casual Benefactions and Legacies to the <i>East India</i> Mission, — — — — — }	80	19	6
Mr <i>Samuel Percivall's</i> Legacy to the <i>East India</i> Mission, 1000 — —	1000	—	—
Benefactions and Legacies to the General Designs of the Society, — — — — — }	486	11	8½
Subscriptions from the Members of the Society, —	657	7	6
Dividends from Mrs <i>Palmer's</i> Legacy of 4000 <i>l.</i> —	126	—	—
Dividend of 100 <i>l.</i> in Trust for a Morning Sacrament on Holy-days at <i>Bow</i> Church, — — — — — }	3	—	—
Dividends in other Funds, — — — — — }	73	10	—
	<u>£ 3497</u>	<u>18</u>	<u>14</u>

*SOCIETY for Promoting Christian Knowledge,
last Audit, May 1, 1761.*

P A Y M E N T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
R Emittance in Foreign Silver for the Use of the Protestant Mission supported by the Society in the <i>East Indies</i> (including 100 <i>l.</i> allotted by the Rev. Mr Professor <i>Franck</i> to the <i>Danish</i> Mission) —	712	2	11
Books, Stationary, Materials for Printing, Necessaries, Charges of Packing and Shipping, Insurance, and other accidental Charges relating to that Mission, —	144	3	4
Purchase of 1000 <i>l.</i> New South Sea Annuities for the Use of the <i>East India</i> Mission, — — —	747	10	—
Charges on Account of the <i>Arabic</i> Impression —	—	5	—
Expences at the Anniversary Meeting of the Charity Children, — — — — —	19	10	7
Towards the Morning Sacrament at <i>Bow Church</i> , —	3	—	—
Paper and Printing for the Anniversary Sermon, with an Account of the Society, and other Books, —	133	6	6½
The Society's Share of Books and Packets sent to the Members, — — — — —	704	7	2½
Boxes for Packing, Portorage, Stationary Wares, and other accidental Expences, — — —	55	12	6
Rent, Repairs, Taxes, and Salaries to the Officers of the Society, — — — — —	240	4	11
Balance due to the Society remaining in the Hands of the Treasurers, —	£ 2760	3	—
	737	15	1½
	£ 3497	18	1½
N. B. The Arrears remaining due from the Subscribing Members amount to, — —	£ 387	5	—

Casual

*Casual BENEFACTIONS to the General Designs
of the SOCIETY, from the 25th of December, 1760,
to the Audit the 1st of May, 1761.*

A		l.	s.	d.
FROM the Reverend Mr <i>James Affleck</i> , Rector of <i>Finedon, Northamptonshire</i> , at Admission, - - }		2	2	0
Mr <i>Airay</i> of <i>Clerkenwell Green</i> , by the Hands of Mr <i>John Oliver</i> , - - - - - }		2	2	0
The Right Honourable the Lady <i>Mary Archer</i> , - - -		1	1	0
Reverend Dr <i>Adams</i> , Vicar of <i>St Chads</i> in <i>Shrewsbury</i> , } at Admission, - - - - - }		1	1	0

B		l.	s.	d.
FROM the Reverend Mr <i>Bell</i> , Vicar of <i>Bridekirk</i> , } <i>Cumberland</i> , - - - - - }		0	10	6
Mr <i>Jonathan Blundell</i> , Merchant at <i>Liverpoole</i> , being } the Overplus of a Bill for Books, - - - - - }		1	5	3
Reverend Mr <i>Broughton</i> , for a Lady of Quality, desiring } to be unknown, - - - - - }		20	0	0
Ditto, for Two Persons, desiring to be unknown, - -		2	2	0
Ditto, for Two Ladies, - - - - -		3	3	0
Reverend Dr <i>Brown</i> , Vice Chancellor of <i>Oxford</i> , by the } Hands of the Reverend Doctor <i>Dixon</i> , at Admission, }		2	2	0
Reverend Mr <i>Buck</i> , Vicar of <i>Kirkham, Lancashire</i> , being } the Overplus of a Bill for Books, - - - - - }		0	14	9
Reverend Mr <i>Bouchery</i> , Vicar of <i>Swaffham, Norfolk</i> , -		1	1	0
Ditto, for a Person desiring to be unknown, - - - -		0	10	6
Reverend Mr <i>Benson</i> , Rector of <i>St Nicholas</i> in <i>Worcester</i> ,		1	1	0

Carried over — 38 16 0

Brought over — $\begin{matrix} l. & s. & d. \\ 38 & 16 & 0 \end{matrix}$

C
FROM the Most Rev. His Grace the Archbishop of } 100 0 0
Canterbury, - - - - -
 Mrs *Sarah Carte*, by Mr *John Weston*, - - - - - 1 1 0
 Reverend Mr *Professor Chappelow* of *Cambridge*, - - - - - 1 1 0
 Reverend Mr *Chilcott*, of *Brentford*, - - - - - 0 10 6
 Rev. Mr *Clayton*, of *Christ's College Manchester*, by Mr } 1 1 0
Chancellor Peploe, - - - - -
 A Country Clergyman, by way of Fine upon himself, } 1 1 0
 for not having paid his Subscription in due Time, }

D
FROM Mrs *Elizabeth Davison*, of *Islington*, by the } 1 1 0
Hands of Mr John Oliver, - - - - -
 Rev. Mr *Lewis de la Chaumette*, at Admission, - - - - - 1 1 0
 Rev. Mr *Dalton*, Vicar of *South-Scarle*, *Notting-* } 1 1 0
hamsire, by the Rev. Mr *Drake*, - - - - -

E
FROM *Charles Eyre*, Esq; Merchant in *London*, - - - 2 2 0
Mifs Katherine Eyre, of *Sarum*, by ditto, - - - 2 2 0
 Rev. Dr *Edwards*, Fellow of *Jesus College, Oxford*, by } 1 1 0
 the Rev. Dr *Owen*, at Admission, - - - - -
 Rev. Mr *Thomas Ellis*, Minister of *Nutfield*, in *Surry*, } 1 1 0
 at Admission, - - - - -

F
FROM *John Ferret*, Esq; for a Gentleman desiring } 2 2 0
 to be unknown, - - - - -
 Rev. Mr *Fenwicke*, Rector of *Hallaton, Leicestershire*, for } 1 1 0
Lady Palmer, - - - - -
 Ditto, for Mrs *Hardinge*, - - - - - 1 1 0
 Two Persons desiring to be unknown, - - - - - 2 2 0
 Rev. Mr *Falkner* of *Well, Lincolnshire*, for a Society } 1 1 0
 of Clergymen at *Alford*, - - - - -

L

Carried over — $\begin{matrix} 160 & 6 & 6 \end{matrix}$

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over —	160	6	6
<i>Thomas Edwards Freeman</i> , Esq; by the Rev. Dr <i>Thomas</i> ,	50	0	0
Rev. Mr <i>Fletcher</i> , Rector of <i>Halfstow</i> in <i>Hoo</i> , <i>Kent</i> ,	}	1	1
by the Rev. Mr Archdeacon <i>Denne</i> , - - - - -			

G

FROM Mrs <i>Ann Green</i> , of <i>Stoke-Newington</i> , by the	}	1	1	0
Rev. Dr <i>Owen</i> , - - - - -				
Rev. Mr <i>Gresley</i> , Vicar of <i>Banwell</i> , <i>Somersetshire</i> , by	}	1	1	0
the Rev. Mr Dean <i>Tucker</i> , - - - - -				
<i>Jonathan George</i> , of <i>Westminster</i> , Esq; at Admission,	-	1	1	0
<i>Daniel Gell</i> , of <i>Westminster</i> , Esq; - - - - -	-	1	7	0

H

FROM the Rev. Dr <i>Head</i> , for a Person desiring	}	2	2	0
to be unknown, - - - - -				
<i>Edward Holden</i> , of <i>Teddington</i> , <i>Middlesex</i> , Esq; - - -	-	1	1	0
Rev. Mr <i>Hatfield</i> , Rector of <i>Lilley</i> , <i>Herts.</i> - - -	-	1	1	0
Rev. Mr <i>Hubbard</i> , Fellow of <i>Emanuel College</i> , <i>Cam-</i>	}	2	2	0
<i>bridge</i> , by Mr <i>Dod</i> , - - - - -				

I

MRS <i>Margaretta Jackson</i> , Wife of the Lord Bishop	}	1	1	0
of <i>Fernes</i> , by the Rev. Mr Archdeacon <i>Yardley</i> ,				

K

THE Legacy of the late Rev. Doctor <i>Knatchbull</i> , by	}	25	0	0
<i>Edward Pearson</i> , Esq; - - - - -				

L

FROM the Rev. Mr <i>Long</i> , of <i>Finnmere</i> , <i>Bucks</i> , for a	}	2	2	0
Friend of the Society's, - - - - -				
Rev. Dr <i>Lloyd</i> , Dean of <i>Bangor</i> , by <i>Edward Pearson</i> , Esq;	-	1	1	0

Carried over — 251 17 6

Brought over — *l.* *s.* *d.*
251 17 6

M

FROM the Rev. Mr *Moore*, for a *A. H. G.* - - - *l.* *s.* *d.*
Richard Michell, of *Culham Court, Berks*, Esq; at } *l.* *s.* *d.*
Admission, - - - - - } *l.* *s.* *d.*
Mrs *Marball*, by the Rev. Mr Archdeacon *Yardley*, - - - *l.* *s.* *d.*
- - - - - *l.* *s.* *d.*

O

FROM the Rev. Dr *Owen*, for a Person desiring to be } *l.* *s.* *d.*
unknown, - - - - - } *l.* *s.* *d.*
Mr *John Oliver*, for Ditto, - - - - - *l.* *s.* *d.*
Rev. Dr *Osborn*, Rector of *Clifton, Bedfordshire*, - - - *l.* *s.* *d.*

P

FROM the Rev. Mr *Pages*, of *Farmborough, Somerset-* } *l.* *s.* *d.*
shire, for a Person desiring to be unknown, - - - } *l.* *s.* *d.*
Mrs *Frances Pierce*, by the Rev. Mr *Berriman*, - - - *l.* *s.* *d.*
Rev. Mr *Paley*, Vicar of *Giggleswick, Yorkshire*, by } *l.* *s.* *d.*
C. Dawson, Esq; at Admission, - - - - - } *l.* *s.* *d.*

R.

FROM the Rev. Mr *Robinson*, of *Hull, Yorkshire*, - *l.* *s.* *d.*

S.

FROM Colonel *John Schutz*, by Major General } *l.* *s.* *d.*
Hudson, at Admission, - - - - - } *l.* *s.* *d.*
Mrs *Sydenham*, by Mr *Venn*, - - - - - *l.* *s.* *d.*

V

FROM *J. V.* by Mr *Sclater*, - - - - - *l.* *s.* *d.*

W

FROM the Rev. Mr *Welles*, of *Cowley Gloucestershire*, - *l.* *s.* *d.*
Rev. Mr *Edmund White*, Rector of *Repham, Lin-* } *l.* *s.* *d.*
colnshire, at Admission, - - - - - } *l.* *s.* *d.*

L 2

In all — 269 14 6

BENEFACTIONS *to the Protestant Mission*
in East-India, from the 25th of December, 1760,
to the SOCIETY'S Audit, the 1st of May, 1761.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
P ETER Godfrey, Esq;	-	-	-
Edmund Godfrey, Esq;	-	-	-
Joseph Godfrey, Esq;	-	-	-
Thomas Godfrey, Esq;	-	-	-
	3	3	0
	1	1	0
	1	1	0
	1	1	0
	£	6	6 0

THE SOCIETY hereby desire all the foregoing BENEFACTORS to their
 several Designs, to accept of their most hearty Thanks.



10 JA 66

THE

THE proper FORM by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows:

ITEM, I A. B. do hereby give and bequeath unto C. D. of _____ and E. F. of _____ the Sum of _____ to be raised and paid by and out of all my ready Money, Plate, Goods, and Personal Effects, which by Law I may, or can charge with the Payment of the same, (and not out of any Part of my Lands, Tenements, or Hereditaments) upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of, **The Society for promoting Christian Knowledge**, which first met about the latter end of the Year 1698; and now do, or lately did, hold their Weekly Meetings at their House in Hatton Garden, Holborn: Which said Sum of _____

I desire may be applied towards carrying on the Charitable Designs of the said Society.

N. B. The Variation in this Form of a LEGACY from that formerly printed, is made necessary, on Account of some late unhappy Mistakes in Wills; by which some Legacies have been lost to the Society; and the good Intentions of the Testators have been entirely defeated; because the Sums bequeathed to the Society have been ordered to be raised, or paid out of Lands, or real Estates, which is not now permitted by Law.

 If the Benefactor is pleased to restrain his Charity to any particular Branch of the SOCIETY'S Designs, he may add, either in Great Britain, Palestine, the East-Indies, or Georgia.

L I S T

OF THE

BISHOPS, DEANS, &c.

Who have Preached at the

Yearly Meeting of the CHILDREN Educated
in the CHARITY SCHOOLS, in and about the
Cities of *London* and *Westminster*.

Anno

- 1704. THE Reverend Dr *Willis*, Dean of *Lincoln*.
- 1705. THE Reverend Dr *Stanhope*, Dean of *Canterbury*.
- 1706. The Reverend Dr *Kennet*, Archdeacon of *Huntingdon*.
- 1707. The Reverend Dr *Gastrell*, Canon of *Christ-Church, Oxford*.
- 1708. The Reverend Dr *Moss*.
- 1709. The Reverend Dr *Bradford*.
- 1710. The Reverend Dr *Smalridge*.
- 1711. The Reverend Dr *Snape*.
- 1712. The Reverend and Right Honourable *George Lord Willoughby de Broke*.
- 1713. The Lord Bishop of *Chester*, Sir *William Dawes*.
- 1714. The Lord Bishop of *London*, Dr *Robinson*.
- 1715. The Lord Bishop of *Lincoln*, Dr *Wake*.

1716. The Lord Bishop of *Lincoln*, Dr *Gibson*.
1717. The Lord Bishop of *Salisbury*, Dr *Talbot*.
1718. The Reverend Dr *Lupton*, Prebendary of *Durham*.
1719. The Reverend Dr *Sberlock*, Dean of *Chichester*.
1720. The Reverend Dr *Knights*.
1721. The Reverend Dr *Marshall*.
1722. The Lord Bishop of *Bristol*, Dr *Boulter*.
1723. The Reverend Dr *Waterland*, Master of *Magdalen College, Cambridge*.
1724. The Lord Bishop of *Sodor and Man*, Dr *Wilson*.
1725. The Reverend Dr *Berriman*.
1726. The Reverend Dr *Mangay*, Prebendary of *Durham*.
1727. The Reverend Dr *Watson*.
1728. The Reverend Dr *Yalden*, Prebendary of *Chulmeigh, Devon*.
1729. The Reverend Dr *Rogers*.
1730. The Lord Bishop of *Chester*, Dr *Peploe*.
1731. The Lord Bishop of *Glocester*, Dr *Wilcox*.
1732. The Reverend Dr *Stebbing*.
1733. The Lord Bishop of *Peterborough*, Dr *Clavering*.
1734. The Reverend Dr *Heylyn*.
1735. The Reverend Dr *Pearce*.
1736. The Reverend Dr *Denne*, Archdeacon of *Rochester*.
1737. The Reverend Dr *Thomas*.
1738. The Reverend Dr *Conybeare*, Dean of *Christ Church, Oxon*.
1739. The Lord Bishop of *St Davids*, Dr *Clagett*.
1740. The Reverend Dr *Thomas*, Dean of *Peterborough*.
1741. The Lord Bishop of *St Asaph*, Dr *Maddox*.
1742. The Reverend Dr *Trapp*.
1743. The Lord Bishop of *Oxford*, Dr *Secker*.
1744. The Lord Bishop of *Bangor*, Dr *Hutton*.
1745. The Lord Bishop of *Bristol*, Dr *Butler*.
1746. The Reverend Dr *Lavington*, Residentiary of *St Paul's*.
1747. The Lord Bishop of *St Davids*, Dr *Trevor*.
1748. The Reverend Dr *Bearcroft*.
1749. The Reverend Mr *Squire*, Archdeacon of *Bath*.
1750. The Reverend Mr *Tardley*, Archdeacon of *Carmigan*.

1751. The Reverend Dr Church, Prebendary of St Pauls.
 1752. The Reverend Dr Chapman, Archdeacon of Sudbury.
 1753. The Lord Bishop of St Asaph, Dr Drummond.
 1754. The Reverend Dr Cobden, Archdeacon of London.
 1755. The Lord Bishop of Norwich, Dr Hayter.
 1756. The Reverend Dr Nicolls, Master of the Temple.
 1757. The Reverend Mr Gloucester Ridley.
 1758. The Reverend Dr Dodwell, Canon Residentiary of Sarum.
 1759. The Rev. Dr Burton, Fellow of Eton College.
 1760. The Rev. Dr Ashton, Fellow of Eton College.
 1761. The Reverend Mr Negus.

F I N I S

